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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1480

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CONTENTS

INTERNATIONAL

Seventh Afro-Asian Writers' Conference Meets in Tashkent (PRAVDA VOSTOKA, various dates).....	1
Markov Speaks to Opening Session Proceedings of Second Session Reported Afro-Asian Writers' Conference Continues Proceedings of Third Session Reported Closing Session of Conference Reported Conference Issues Appeal 'To Writers of the World'	
Editor of DRUZHBA NARODOV Announces Plans for 1984 (Sergey Baruzdin; PRAVDA VOSTOKA, 28 Sep 83).....	20
Aytmatov, Pakistani Writer Discuss Role of Writer in Contemporary World (LITERATURNAYA GAZETA, No 38, 21 Sep 83).....	23
Chairman of Soviet Afro-Asian Writers' Committee on Peace Campaign (Sarvar Azimor; PRAVDA VOSTOKA, 26 Sep 83).....	29
PDPA Propaganda Official Interviewed on Political, Military Situation (Faqr Muhammad Wadans Interview; CINA, 27 May 83).....	33
Radio Tashkent Says Afghan Muslims' Lot Improved by Revolution (Tashkent International Service, 20 Oct 83).....	37

NATIONAL

More Effort Urged To Counter 'Political Naivete' Among Soviet Youth (Yu. Ozhegov; SOVETSKAYA ROSSIYA, 30 Sep 83).....	39
Better Use of 'Sociological Propaganda' Urged (Zh. Toschenko; SOVETSKAYA ROSSIYA, 29 Sep 83).....	43
New Offset Procedure Used To Centralize Rayon Newspaper Printing (P. Rachkov; ZHURNALIST, No 10, Oct 83).....	46
New Media Appointments Approved (ZHURNALIST, No 10, Oct 83).....	50

REGIONAL

Aspects of Rural Theme, Past in Lithuanian Literature (Al'gimantas Zurba; KOMMUNIST, No 8, Aug 83).....	52
Bagirov Presents Award to Georgian Writers, Artists (K. M. Bagirov; BAKINSKIY RABOCHIY, 23 Oct 83).....	63
USSR Minister of Construction Visits Turkmenistan (TURKMENSKAYA ISKRA, 23 Oct 83).....	64
New Holiday Celebrated in Yerevan (KOMMUNIST, 25 Oct 83).....	65

INTERNATIONAL

SEVENTH AFRO-ASIAN WRITERS' CONFERENCE MEETS IN TASHKENT

Markov Speaks to Opening Session

Moscow LITERATURNAYA GAZETA in Russian No 381, 21 Sep 83 p 11

[Report on opening session of Seventh Conference of Afro-Asian Writers' Association in Tashkent on 26 September: "Establishing the Ideals of Peace, Friendship and Humanitarianism"]

[Text] The colors of the flags of many countries blended in with the festive decorations in the capital of Uzbekistan: The Asian and African writers who cherish the ideals of peace and friendship among peoples had gathered here once again. They had crossed seas, mountains and deserts to celebrate a momentous occasion--the 25th anniversary of the first Tashkent forum of writers from the two continents, who met to discuss vital aspects of the contemporary literary process and to set guidelines for the further development of the Afro-Asian writers' movement, uniting outstanding national cultural figures who express the true feelings and desires of their people.

On 26 September the participants in this representative international forum arrived at the Palace of Friendship Among Peoples of the USSR imeni V. I. Lenin. Representatives of Tashkent labor teams and the heads of party, soviet and public organizations were present in the hall along with prominent foreign and Soviet writers.

The Seventh Conference of the Afro-Asian Writers' Association was called to order by Chairman G. M. Markov of the conference organizing committee, first secretary of the board of the USSR Union of Writers.

A speech was presented by First Secretary Sh. R. Rashidov of the Uzbek CP Central Committee, candidate for membership in the CPSU Central Committee Politburo. Prolonged applause, which did not cease for a long time, was the response to the message to the seventh Afro-Asian writers' conference from General Secretary of the CPSU Central Committee and Chairman of the USSR Supreme Soviet Presidium Yuriy Vladimirovich Andropov.

This is an anniversary conference, First Secretary G. M. Markov of the board of the USSR Union of Writers said. It is being held 25 years after the first representative gathering of writers in the fall of 1958. This conference is being held in the same heroic city of Tashkent, which recently celebrated its second millenium, it is being held in the same sunny and happy land of Uzbekistan, where the unity of progressive writers in Asia and Africa turned

into a genuine public movement and where the fine tradition of regular meetings of these writers was born.

Our conference, the seventh, is larger than ever before and is more representative in terms of its level and in terms of the number of delegates and countries participating in it. This provides irrefutable proof of the growth and prestige of the Afro-Asian writers' movement in today's world.

We are pleased to welcome you! We are pleased to say that the "spirit of Tashkent" is not only a poetic metaphor, but also a living reality. This is the spirit of friendship and mutual understanding among writers who are defending the cause of peace and social justice. It is the spirit of hospitality and cordiality with which the land and air of ancient but eternally young Uzbekistan are literally suffused. There is no question that a special role in the creation of this atmosphere was played by our Uzbek comrades, headed by Sharaf Rashidovich Rashidov, the prominent writer and public spokesman who opened the first conference in the history of our movement a quarter of a century ago right here, in Tashkent.

We came from Tashkent and we have returned to Tashkent. We have returned to review our past accomplishments and plan new ones. The writers of the two continents have gathered to discuss their literary problems and the problems that are worrying all people on earth. The road we traveled led through Cairo, Beirut, New Delhi, Alma-Ata and Luanda, where Afro-Asian writers' conferences were held. Each of these conferences was a noteworthy social and cultural event and a perceptible contribution to the struggle of the world's people for unity and cooperation, for freedom and national independence and for a clean and peaceful sky over their heads. We have something to be proud of and something to remember!

The first conference in Tashkent declared the main principle of the unification of Afro-Asian writers: "the international solidarity of writers in the struggle against imperialism and for social progress." Today we can say with great pleasure that this principle has remained immutable throughout the history of our movement.

The movement was started by veterans, remarkable poets, novelists and playwrights, whose names we pronounce today with marked respect and gratitude: Faiz Ahmad Faiz and Mirzo Tursun-zade, Sembene Ousmane and Zulfia, Nazym Khikmet and Kamil Yashen, Alex La Guma and Sajad Zahir, Youssef es-Sibai and Subhas Mukerji.... They and other writers whose works and public activity won them international renown, devoted considerable energy to the development and consolidation of the Afro-Asian writers' movement and to the constant enhancement of its prestige.

The seventh conference in Tashkent is beginning at a time of a dramatic--and, quite frankly, dangerous--increase in international tension. The enemies of peace, headed by American imperialism, are constantly taking action to put our planet on the verge of nuclear catastrophe. The unprecedented excesses of militarism and of sinister antisocialist and antidemocratic forces are posing a threat to the great cause of peace and detente and to the peaceful hopes and

desires of mankind. At this frightening time, the inspiring words of writers are playing a more important role than ever before in the struggle for the triumph of human reason. Today each of us must realize that peace and detente, the relaxation of tension and the exposure of the bloody crimes of imperialism, Zionism and racism are the principal concerns of progressive writers of our time and their sacred duty to future generations.

The administration of President Reagan, which is striving to attain military superiority by deploying new medium-range missiles in Western Europe, is camouflaging its peace-endangering actions, is stirring up anti-Soviet and anti-communist feelings and is using any and all criminal means, including the murder of totally innocent people. For greedy American imperialism and its accomplices, the rivers of blood they shed in Korea and Vietnam in recent years were not enough. Imperialism finds excuses--or, most often, creates excuses--for more and more provocations against all nations. Mister Reagan loves to babble demagogically about the "spirit of humanitarianism," "philanthropy" and "Christian morality." But how can morality and philanthropy be discussed by the statesmen of a country which has joined the Israeli aggressors and the South African racists in the murder of Lebanese, Palestinians, Angolans and Namibians and which has the blood of Afghan, Chilean, Salvadoran and Nicaraguan patriots on its conscience? If this is morality, it is the morality of misanthropy and imperialism, for which there are no moral or political barriers when it comes to money or to belligerent plans to rule the world.

The people of the world who are fighting for their own social and national independence are well acquainted with this morality and have experienced all of its effects. Millions of people of good will in Asia, Africa and Latin America, just as on other continents, are looking with hope to the socialist countries, which have always offered real support to national liberation, anti-imperialist movements and the struggle against neocolonialism. They responded with sympathy and support to the new peaceful proposals of the Soviet Union, put forth by Comrade Yu. V. Andropov, general secretary of the CPSU Central Committee and chairman of the USSR Supreme Soviet Presidium. For the first time in history, a nation with nuclear potential, our motherland, the USSR, expressed the willingness to dismantle and liquidate large quantities of its most modern missiles. This is a perceptible, tangible step in the direction of peace, reflecting the will and desire of not only the Soviet people, but also all other people on earth.

Soviet writers unanimously support, both in words and in deeds, the consistent foreign policy line of our state. Many of our foreign colleagues who have gathered here have also written articles and made speeches at international forums in support of the policy of detente and cooperation by countries and peoples. For this reason, the agenda of our conference indisputably reflects the principal aims of the public in the Afro-Asian countries and the entire progressive world public--to intensify the struggle for peace and friendship among peoples, to stop the sinister imperialist and reactionary forces that are stirring up hatred and war hysteria, to guard mankind against the danger of nuclear war and to secure the happiness and well-being of people.

Questions connected with the development of literature in the Asian and African countries and their role in the creation of national cultures by combining

ancient traditions with the new developments in the spiritual life of people who have freed themselves from colonial oppression, will also be discussed at the conference. We Soviet writers and Soviet readers are overjoyed at the successes of these literatures. We value and cherish all of your progressive achievements, dear colleagues. We follow them with constant interest and close attention. I would like to inform all of you that around 4,500 works by Asian and African writers--a total of over 200 million copies--have been published in our country during the years of Soviet rule.

We Soviet writers would like our foreign friends to know more about the latest achievements of our multinational Soviet literature. Translators, constant contacts between writers within the framework of the Afro-Asian Writers' Association and LOTOS magazine have a colossal role to play in this process. We hope that all of the specific aspects of daily cooperation will also be discussed at our conference.

We are certain that the seventh anniversary conference will be a success and will live up to its high aims. We are certain that it will serve the cause of the further development of Afro-Asian literatures, the cause of peace, progress and the continued consolidation of the progressive social forces of these two great continents and all the people of our planet. We are certain that the voices of Asian and African writers will be heard throughout the world because they express the pain and suffering, happiness and inspiration, courage and hopes of millions of common people on whom the future of our world depends....

Dear friends, allow me to wish you literary success, personal happiness and productive and selfless work for the good of all people and the great undying ideals which unite all of us in this hall.

Let peace triumph throughout the world!

The chairman announced that the conference had received messages from the heads of several states and governments and the leaders of international and national organizations. He read messages from Prime Minister Indira Gandhi of India, General Secretary of the MPRP Central Committee and Chairman of the MPR People's Great Hural Yu. Tsedenbal, and Secretary-General Perez de Cuellar of the United Nations. A message from President Jose Eduard dos Santos of the People's Republic of Angola, chairman of the MPLA Party of Labor, was read by Roberto di Almeida, secretary of the MPLA Central Committee and candidate for membership in the MPLA Party of Labor Central Committee Politburo. A message from Chairman Yasir Arafat of the PLO Executive Committee was read by renowned Palestinian poet Muin Bsusu.

A minute of silence was observed in memory of deceased members of the Afro-Asian writers' movement, fighters for peace and progress.

General Secretary Alex La Guma of the Afro-Asian Writers' Association took the rostrum. He sincerely thanked the government and Communist Party of Uzbekistan, the republic union of writers and the USSR Union of Writers for making the seventh conference and the celebration of the association's 25th anniversary in Tashkent possible.

These are not just polite words, the head of the association said. We wholeheartedly thank the people, writers and readers of the Soviet Union, especially the people of Soviet Asia. We are old friends. We do not need to use fanciful expressions and pretentious words. We have tasted your hospitality. And we want to express our deep and lasting love for our Soviet friends.

Not all of the people here were members of the Afro-Asian Writers' Association from the beginning. Some of us joined the group recently. But the feelings which united us at the time the association was founded were present long before 1958. The literature of Asia and Africa is much older than our association. We writers are the heirs of the ancient custodians of their people's conscience. But I must say that the dramatic progress of our people in the last quarter of a century made the creation of our association possible--an association inspired by the struggle for national independence, for national liberation and against colonialism.

It was probably just in the last quarter of a century that the culture, literature and art of Asia and Africa became part of world culture. We say this with all modesty because it is no secret that the ideas of our great scientists, artists and cultural figures have just as long a tradition and reached just as high a level as in Europe, where some people put on airs of cultural supremacy.

Let us recall some of the great fighters for liberation and for our culture and national uniqueness in the modern era, such as Tagore, Gandhi, Sun Yat-sen, Cabral, Neto, Nasser and many others. They propagandized the cause of the people and cultures of our continents with incomparable courage throughout the world.

Let us honor the memory of the members of our association who have already passed away.

In 1983 we are also celebrating the centennial of the death of Karl Marx, one of civilization's great thinkers and a teacher and model for all oppressed people throughout the world. We honor the memory of Simon Bolivar, the liberator of South America. I think that our movement can rightfully regard itself as a successor to these great people because we have fought for all these years to make their dreams come true.

The creation of our association was proposed at a conference of Asian writers in 1956. When our association was founded in Tashkent in 1958 there is no question that it was inspired by the great social and political changes that had taken place on our continents, particularly in the rapid development of movements for independence and national liberation during the period after World War II and in the victorious struggle waged by progressive forces in the world against Nazism and Fascism in Europe, militarism in Asia and the most reactionary forces of imperialism.

Since that time the actions of the people of the colonial countries have had widespread repercussions. The Bandung conference, the birth of the Afro-Asian solidarity movement, the movement for nonalignment, the Organization

of African Unity, the decision of more and more new states to join the United Nations--all of this testifies to the people's desire for stronger independence.

The increasing size and strength of the socialist system, headed by the Soviet Union, in many European countries and in the Asian and Caribbean basins gave strong support to people who were trying to throw off the yoke of colonialism.

In the 1960's many new independent states came into being on our continents. Colossal changes on the African continent and the defeat of Portuguese colonialism, in particular, gave powerful momentum to the national liberation struggle in southern Africa, in Zimbabwe (Rhodesia), Namibia and South Africa.

The struggle and successes of the Asian and African people during that period stimulated rapid cultural growth. Art and literature became important elements of the struggle for national liberation, for the establishment of the national uniqueness of once oppressed people and for the positive coordination of traditional structures with progress in the areas of science, technology and communications.

In spite of the radical changes in the lives of our people, however, the 25 years of our association's existence were certainly not an easy time for us writers or for our people in general.

We will never forget the suffering of the Vietnamese people in the war started by the United States. The victory of the Vietnamese people and the victory of Laos over U.S. aggression and the creation of a unified socialist Vietnam and democratic Laos constitute an eternal monument to their heroism and self-sacrifice and to the solidarity of all progressive forces in the world. The birth of a new Kampuchea out of the ruins of the monstrously brutal regime of Pol Pot again demonstrated the human spirit's ability to rise, like the fabled phoenix, out of the ashes of the tyranny that had suppressed the national culture.

In the Middle East Zionist Israel started aggressive actions against the Arab countries in 1967 and then against the heroic people of Palestine, led by the Palestine Liberation Organization. The struggle and resistance of the Palestinians have been immortalized in thousands of inspired words and verses by Palestinian writers of prose and poetry. The Zionists are still occupying Arab territory and are brazenly cultivating their reactionary and racist way of life on the lands they have seized. In addition to all of its previous aggressive actions, Israel launched a new outrageous attack in 1982 in a conspiracy with U.S. imperialism--this time against Beirut, the capital of Lebanon.

While the people of our countries are striving for literacy, education and enlightenment, imperialism and its agents are writing bloody pages in Sabra and Shatila, Kasinga and Soweto, Matala and Maseru.

We feel it is our duty to severely criticize the U.S. administration's recent cynical act of provocation against the Soviet Union. It deliberately risked and wasted the lives of the passengers of an airplane in the interests of the

cold war, in the criminal interests of the CIA or other U.S. agency responsible for the incident--is this not the height of imperialist brutality and cynical disregard for the value of human life? It is the White House, and not the Kremlin, that is to blame for the death of these innocent people. Mister Reagan must answer to the victims' families.

The insane possibility of nuclear catastrophe, created by the Reagan Administration, is evident in the unrestrained accumulation of weapons of mass destruction. It is the duty of all people in the world to prevent nuclear catastrophe. In our nuclear age the very existence of mankind depends on whether the world can be delivered from the arms race and mankind can stop sliding into the abyss of nonexistence.

We writers have joined the great struggle to secure a just and lasting peace. At various meetings of cultural figures, we promised to use our pens in the interest of peace and thereby contribute to this struggle. Our voices were heard at the recent world assembly in Prague for peace and life and against nuclear war.

We will continue to fight for peace in our works. We will defend the positive traits of the individual, humanitarianism and goodness, love and understanding; we will always criticize the negative features which create enmity and hatred between people. We writers can influence the opinions of our people. We can help our people gain a better understanding of life and inspire them to fight for life. We are fully determined to do this.

It is possible that someone might accuse us of being onesided. But we do not plan to equate the two world systems and affix the label of "superpower" on both. We feel that there is a system which defends progress and a system which defends reaction. There are fighters for peace and advocates of destruction and war. We are not afraid to distinguish between them. We are anti-imperialist writers. For us, there is imperialism and there are those who are fighting against imperialism. Who wants peace and who wants war? This is the question of our time. This question will be answered only when imperialism has been defeated throughout the world. Who is responsible for the horrifying conditions in the countries of the so-called "Third World"? According to UNESCO, the illiteracy map coincides almost completely with the poverty map. In the world's 25 most backward countries, the rate of illiteracy surpasses 80 percent. Despite the tremendous efforts of many of our countries, 322 million of the world's children between the ages of 6 and 17 did not attend schools in 1980.

It is very difficult for the writers of the "Third World" to reconcile themselves to this fact. But this also convinces us that the cultural enrichment of the masses can only be the result of a prolonged political struggle. Culture and politics supplement one another and constitute the focal point of the cultural revolution. This is why our association has never looked down on politics and the popular struggle against imperialism, colonialism, neocolonialism, racism and all forms of brutality in relations between people.

Our seventh conference is beginning, and we will celebrate the 25th anniversary of our association. The secretariat believes that the association's work in

these 25 years has been positive. Obviously, there is still much to be done. We hope that conference participants will discuss ways and means of improving our work. Vigilance and creativity should be our watchword and the struggle to secure peace for our people should be our main concern.

I wish our conference every success.

I wish the writers of Asia and Africa who are fighting for national independence and peace for all people every success.

I wish our friends from other groups who are here every success.

We are extremely grateful to the people and writers of Uzbekistan and the USSR Union of Writers for the reception we have been given.

Conference participants and guests salute the representatives of Tashkent's younger generation.

The well-known Pakistani writer Faiz Ahmad Faiz, holder of the International Lenin Prize "for the Promotion of Peace Among Peoples," editor-in-chief of LOTOS magazine and veteran of the Afro-Asian writers' movement, was the next to speak. He recalled that the final declaration of the first conference of Afro-Asian writers in Tashkent in 1958 began with the following words:

"We are united by the conviction that the cause of literature is closely related to the destiny of our people and that the genuine flourishing of literature can occur only under the conditions of freedom, independence and national sovereignty and that the eradication of colonialism and racism is essential to the total development of the literary art."

The unanimously adopted declaration and related resolutions marked the birth of the Afro-Asian Writers' Association. This was not just the initiative of a handful of activist writers; it was a completely natural event. It was the materialization of an idea which had been maturing for years in the hearts and minds of writers and intellectuals in the Asian and African countries.

For the 260 representatives of 34 countries who gathered at the first conference, this event was the fruition of a dream we had cherished through the long night of colonial slavery, a festive occasion marking the unification of old friends who had never met before, a rendezvous between lovers who had been parted for centuries.

We are grateful to you, Tashkent, to you, the Uzbek people, and to you, dear Comrade Sharaf Rashidov, for the indescribable joy of this meeting and for making our dream come true.

Today we have gathered once again on your hospitable land to celebrate our anniversary, just as we gathered here 5 years ago to celebrate the 20th anniversary of our organization, and we again express our gratitude to you and our love for you, our dear friends in Uzbekistan.

For those of us who were fortunate enough to have been present here 25 years ago in the midst of an entire galaxy of marvelous writers, the joy of this meeting is mixed with sorrow. It is with the greatest sadness that we remember the dear friends who are no longer with us: Nikolay Tikhonov, Aleksey Surkov, Konstantin Simonov, Mukhtar Auezov, Musa Aybek, Berdy Kerbabayev, Mirzo Tursun-zade, Nazym Khikmet, Sajad Zahir, Krishan Chander, Mao Dun and many others. Let us weave our love and respect into the garland of roses here in their memory today.

After noting that such principles as the connection between literature and social life and the writer's duty to fight against the defects of society for the triumph of goodness and justice and thereby aid in changing the world, are rooted in ancient history, Faiz Ahmad Faiz traced the development of progressive literary movements, stressing that the main factors determining the principal aims of these movements were, on the one hand, the inspiring political ideal of the socialist revolution in Russia and, on the other, the ideological guidance offered by Marxist thought.

Before the battlefields of World War II fell silent, the veteran of the literary movement said, Hiroshima and Nagasaki suffered the monstrous effects of the most lethal and destructive weapon in mankind's history. The Americans let the nuclear genie out of the bottle. Since that day the sinister nuclear shadow has been hanging over our planet, but it has never looked as grim as it does today. And soon after these events, the Americans started a war against the Korean people and followed this up with attacks on other countries. It has been calculated that the Americans have tried to overthrow, undermine or destabilize governments, once every 14 months on the average since the end of World War II, in the Asian, African and Latin American countries where people have tried to escape imperialist and neocolonial dependence or find a substitute for the obsolete reactionary social systems in their countries.

This process ceased for a short time after the Americans' inglorious retreat from Vietnam. As soon as Ronald Reagan took office, however, the American Cerberuses and their racist allies resumed their outrages in El Salvador, Nicaragua, Angola and other hot spots on the three continents.

Perhaps someone might ask what connection all of this has to literature or to the Afro-Asian Writers' Association. I will answer you: the most direct connection!

The writer, the man and the citizen cannot remain indifferent when the planet is threatened by the horrifying danger of annihilation as a result of the nuclear arms race started by the United States.

Let us recall that the first conference in Tashkent called upon writers throughout the world to lift their voices against all evils--whether they were being committed against individuals or against entire nationalities--and against colonialism, racism and exploitation. This speaker stressed that mankind's most important objective today is the salvation of civilization from the danger of nuclear catastrophe. We, he said, call upon the writers of the entire planet to lift their voices in defense of peace and detente and against militarism and war.

Kaysyn Kuliyeu, a writer from the Kabardino-Balkar ASSR and holder of the state prizes of the USSR and RSFSR, recited lines of poetry symbolizing the writer's noble mission to carry light and warmth to people, like Prometheus.

The opening session of the conference was attended by members and membership candidates of the Uzbek CP Central Committee Bureau Ye. I. Aytmuratov, I. G. Anisimkin, V. K. Mikhaylov, A. Yu. Salimov, I. B. Usmankhodzhayev, N. D. Khudayberdiyev, N. M. Makhmudova and Yu. Yu. Umarov, Deputy Chief A. A. Belyayev of the CPSU Central Committee Culture Department, Chairman K. M. Dolgov of the All-Union Copyright Agency Board, Deputy Chairman G. M. Galov of the Uzbek SSR Supreme Soviet Presidium, Deputy Chairmen of the Uzbek SSR Council of Ministers R. Kh. Abdullayeva, K. A. Akhmedov, V. G. Dukhanin, B. R. Rakhimov, M. T. Tursunov and A. R. Khodzhayev, prominent cultural figures and representatives of the public of the capital of Uzbekistan. Members of the Mongolian delegation attending the MPR Days festivities in the Uzbek SSR, headed by Daminggiyn Gombojab, member of the MPRP Central Committee Politburo, secretary of the MPRP Central Committee and chairman of the Central Council of the Mongolian-Soviet Friendship Society, and Twice Hero of the Soviet Union, Pilot-Cosmonaut of the USSR V. V. Gorbatko, chairman of the board of the Soviet-Mongolian Friendship Society, were also present in the Palace of Friendship Among Peoples of the USSR imeni V. I. Lenin.

Expert musicians gave a concert for conference participants.

Proceedings of Second Session Reported

Tashkent PRAVDA VOSTOKA in Russian 28 Sep 83 pp 1, 3

[Article (UzTAG): "To Serve the Noble Ideals of Mankind"]

[Text] Participants in the Seventh Conference of the Afro-Asian Writers' Association, which opened in the capital of Uzbekistan, gathered in the Theater imeni Alisher Navoi on 27 September. It was with deep emotion that they entered the building, where the foundations were laid a quarter of a century ago for the organizational and creative consolidation of the writers of the two great continents. It was from here that a passionate appeal was addressed to all writers in the world to express the true opinions and desires of the popular masses and to make an important contribution to the general struggle of progressive forces for national and social liberation and for peace and understanding among peoples.

After meeting in the Theater imeni Alisher Navoi to continue the work of the conference, participants began a detailed examination of items on the agenda. The very first statements made at the plenary session demonstrated the unshakable loyalty of Asian and African writers to the glorious traditions founded here in Tashkent 25 years ago, as well as their strong determination to continue serving the noble ideals of mankind with their talent. Emissaries from the artistic intelligentsia of many foreign countries spoke with great pleasure of the profound understanding with which their actions and intentions are received by all people of goodwill, and of the high commendation they were given in the message addressed to conference participants by General Secretary of the CPSU Central Committee and Chairman of the USSR Supreme Soviet Presidium Yuriy Vladimirovich Andropov.

The important contribution of the Afro-Asian Writers' Association to the national liberation movement and the unification of all forces opposing imperialism and reaction was discussed at the session by the well-known Egyptian poet Abdarrahan al-Hamisi, holder of the International Lenin Prize "for the Promotion of Peace Among Peoples" and chairman of the LOTOS Prize Committee. Progressive writers, he said, are on the side of those who challenge tyranny, those who fight against exploitation and those who say "No!" to nuclear war. Writers have a tremendous responsibility. After all, the danger of the death of civilization is more real today than ever before. This is why the peaceful foreign policy line of the great CPSU and USSR Government evokes a warm response in the hearts of all sensible people in the world. Comrade Yu. V. Andropov's statements about how peace can be defended through concerted effort are wholly in accord with our aims, the speaker stressed.

Indian novelist Bisham Sahni, veteran of the Afro-Asian writers' movement, said that the present forum reflects the radiant hopes of millions and millions of people on both continents for a happy future. A weapon as strong as the writer's pen in the service of the most humane aims of mankind is of great significance.

On behalf of the writers of the African continent, General Secretary Assefa Gebre Mariam of the Ethiopian Writers' Union heartily saluted the friendly and peaceful Soviet people, the CPSU and the Soviet Government and wished them the best. He stressed that Tashkent, which is rightfully called a city of friendship and peace, gave the writers of the two continents a marvelous opportunity to become close friends and helped them direct their work in the channel of the struggle for independence and public well-being, in the name of freedom and genuine democracy.

The writer's responsibility to society and his place in the just struggle for freedom and against the threat of a new war were discussed by Kirghiz writer, Hero of Socialist Labor Chingiz Aytmatov, holder of the Lenin and State Prizes of the USSR. He said that it is not even war itself, nuclear or conventional, but the preparations for war and the arms race that are bleeding the developing countries dry and are exacerbating their problems. It is the duty of the writer to fight in his works against the imperial mentality in all of its guises, against its arrogance and aggressiveness, and to foster confirmed fighters for peace, progress and social justice. This is also the duty of the citizen, the man of our time, the speaker stressed.

The contemporary writer glorifies the ruby drops of blood shed by those who gave their lives for the happiness and liberation of their people, praises the genuine heroes of our time and addresses rich verses and fiery prose to the millions of people who have awakened from an oppressive dream and are embarking on the road of struggle for a radiant future, said Afghan poet Gulyam Dastagir Panjiri, chairman of the Union of Writers of the Democratic Republic of Afghanistan and member of the PDPA Central Committee Politburo. He said that in revolutionary Afghanistan, against which reactionary imperialist circles have launched an undeclared war, writers and the entire artistic intelligentsia are among the most active defenders of the just cause of their people, who are confidently building a new life and are relying on the selfless support of the Soviet Union.

The voices of Asian and African writers, calling for peace, freedom and the preservation of human values for the sake of present and future generations, can be heard throughout the world as a counterbalance to the efforts of world reactionary forces and aggressive militarists to stop the course of history and poison the minds of people. The spirit of Tashkent is alive and triumphant, Chairman S. A. Azimov of the Soviet Committee for Contacts with Asian and African Writers, first secretary of the board of the Uzbek SSR Union of Writers, stressed at the session.

Translations have a tremendous role to play in the mutual familiarization with the latest achievements of progressive world literature, said President A. Lilova (Bulgaria) of the International Federation of Translators when she addressed the conference delegates. In this connection, she expressed the highest opinions of the work of the Afro-Asian literary movement and its press organ, LOTOS magazine.

Other conference speakers, poetess Clarissa Ratsifandriamanana, chairman of the Malagasy Union of Revolution Writers and Cultural Figures (Fimamire); M. Ibragimov, secretary of the board of the USSR Union of Writers and chairman of the Soviet Committee for Solidarity with Afro-Asian Countries; Yah'ya Yahliuf, general secretary of the General Union of Palestinian Writers and Journalists; A. Sofronov, secretary of the board of the USSR Union of Writers, and others, said that progressive writers of the two continents had grown stronger and more influential and had gained more authority during the 25 years of the movement. The works of Asian and African writers are distinguished by social acumen and true political pertinence. Their works reflect the positive changes in social life and in the minds and hearts of hundreds of millions of common people. The present forum, speakers stressed, will indisputably stimulate all participants to compose new works.

A message to the participants of the Seventh Conference of the Afro-Asian Writers' Association from outstanding writer Mikhail Sholokhov was read.

The forum of the writers from the two continents will continue.

Afro-Asian Writers' Conference Continues

Tashkent PRAVDA VOSTOKA in Russian 29 Sep 83 p 3

[Article (UzTAG): "With Thoughts of Peace and Progress"]

[Text] Vital aspects of the contemporary literary process, closely related to the struggle for peace, progress and independence, were the central topic of discussion at the Seventh Conference of the Afro-Asian Writers' Association, which is still meeting in the capital of Uzbekistan. Prominent novelists, poets and journalists, representing the progressive democratic forces of the artistic intelligentsia of the two continents, continued their creative discussion at this representative forum.

Each of the statements made at the conference has been an impassioned appeal for the stronger international solidarity of writers in the struggle against

Imperialism, which is to blame for the current dramatic escalation of international tension and the threat of nuclear catastrophe. With a great deal of unanimity, speakers have discussed the importance of Yuriy Vladimirovich Andropov's message to the conference, in which he stressed that people of goodwill can defend the peace through concerted effort and direct the resources of contemporary civilization toward the satisfaction of the vital needs of millions of people and the eradication of the disgraceful effects of the colonial past.

"Imperialism's aggressive plans have never been as sinister as they are today," declared prominent Indian writer Kartar Singh Duggal, "and never before has the spirit of militarism been so apparent in politics and economics. The Reagan Administration is planning an unimaginable increase in military spending, and this will threaten the very existence of mankind. It is the duty of the writer to try to drown out the drumbeat of the instigators of a new war."

Famous poet Xuan Dhieu, representing heroic Vietnam, reminded writers of the sorrow and suffering American imperialism had inflicted on Vietnam. "Our country has known only a few years of peace," he said, "which have given us a chance to heal our wounds and restore the fertility of our land so that our fields can be green once again. But now the White House is again rattling sabers and trying to put mankind on the verge of catastrophe. Now that the smell of gunpowder is in the air, we writers have no right to remain silent. It is our sacred duty to lift our voices in defense of peace."

This idea was amplified by Guinean writer Jigi Kamara. He said that each artist of integrity must use his works expressly to combat imperialism, neo-colonialism, apartheid and Zionism. Creativity is primarily a responsibility, he stressed. And the most important thing for the progressive writer of today is to defend peace on earth and all of the moral values of mankind: freedom, progress, unity and beauty.

Kazakh poet Dzhuban Muldagaliyev, secretary of the board of the USSR Union of Writers and holder of the State Prizes of the USSR and Kazakh SSR, said that the true writer could not isolate himself from reality--this would be a crime because he has been given a singular ability to view events in all of their complexity and integrity, and since each person present here today represents the spirit of his motherland and expresses the cherished hopes of his people, and since all of the people assembled here represent two-thirds of the world's population, their voices can have colossal force in the struggle for peace, democracy and freedom.

"Today millions of Americans have refused to accept the White House policy of sending punitive troops to Nicaragua, El Salvador and Guatemala," said well-known American novelist and journalist Philip Bonoski, a conference guest. "They are refusing to kill Kampucheans, Palestinians and Lebanese. There is an America which does not want to see bloodshed and does not want to have nuclear and neutron bombs. There is an America which energetically supports freedom and peace. In our time, this struggle is merging with the revolutionary struggle of peoples for a better future and for the triumph of human reason."

Many speakers underscored the tremendous importance of the peaceful foreign policy of the CPSU and Soviet Government and the new important initiatives put forth by Comrade Yu. V. Andropov. These proposals have won fervent support and approval in the hearts of millions and millions of people who dream of a happy future for their children and of the joys of constructive labor, speakers said.

The indoctrination of the younger generation, in whose hands the future of human civilization lies, was the subject of great interest at the conference. The writer plays a particularly great role in this important area. As General Secretary Gunasina Witana of the Sri Lanka Popular Writers' Front remarked in his speech, so-called imperialist cultural aggression has recently become much more intense. The Western countries are flooding the market with cheap pulp literature and are taking up the airwaves with programs which cloud the minds of people, particularly youth. In connection with this, he said, writers have a duty to create works capable of inspiring young people to perform noble deeds and of involving young men and women in the active popular struggle for national independence, for the consolidation of peace and against the threat of war.

Other conference speakers--Nigerian literary critic Ime Ikidde, Secretary of the Board of the USSR Union of Writers and Editor-in-Chief of DRUZHBA NARODOV S. Baruzdin, Turkish writer Aziz Chalyshlar, General Secretary Antonio Cardozo of the Union of Angolan Writers and many others--expressed the unshakable desire of the members of the Afro-Asian writers' movement to reinforce the high ideals of humanitarianism, goodness and social justice with their works and to place their pens at the service of the cause of peace and progress. They stressed that poets, novelists and journalists, regardless of the language in which they write and of the political and philosophical views they express, unanimously view literature as a powerful ideological weapon in the struggle for a peaceful life, social justice and freedom.

The sessions of the working commissions of the Seventh Conference of the Afro-Asian Writers' Association have begun.

The forum of writers from the two continents will continue.

Proceedings of Third Session Reported

Tashkent PRAVDA VOSTOKA in Russian 30 Sep 83 p 3

[Article (UzTAG): "A Weapon in the Struggle for Peace"]

[Text] The lines of poetry recited on 28 September under the domes of the Tashkent Palace of Arts merged into a magnificent ode to peace and friendship among peoples. An international literary soiree, attended by the participants and guests of the Seventh Conference of the Afro-Asian Writers' Association, was held in this palace. The motto of the grand occasion--"We want peace and friendship among peoples!"--wholly reflected the atmosphere of the current writers' forum, which has been filled with thoughts of a radiant future for mankind.

The soiree was hosted by poets--Yevgeniy Dolmatovskiy, holder of the State Prize of the USSR, and Erkin Vakhidov, holder of the Prize of the Leninist Komsomol of Uzbekistan. The poems which were recited in various languages were meaningful and understandable to all of those who had gathered in the hall because they spoke of immutable values: freedom, goodness and the joys of constructive labor. They reflected the most cherished hopes and dreams of millions of people.

A firm belief in the triumph of human reason and in the victory of progressive forces was expressed in a statement by prominent Egyptian writer Abdarrahan al-Hamisi, holder of the International Lenin Prize "for the Promotion of Peace Among Peoples." The fiery verses of this poet-warrior issued an appeal to all people of integrity on the planet to strengthen international solidarity and defend the high ideals of friendship and progress.

The poems of Bashkir folk poet, Hero of Socialist Labor Mustaya Karim, sound the call for a righteous battle against all evil forces keeping people from taking the road of freedom and constructive labor. The poem he recited at the soiree was called "They Are Setting the Birds Free."

Inspiring words about his motherland and about the African people's desire for independence, genuine freedom and equality were read by poet Atukwei Okai, president of the Association of Ghanaian Writers. He is a graduate of the Moscow Literature Institute and is now an instructor of Russian and Soviet literature at Legon University, devoting all of his energy to the noble cause of familiarizing the broad reading public with the achievements of our multinational culture. His poem, "The African," was recited at the soiree.

The works read by famous Palestinian poet Muin Bsisu could not leave his listeners indifferent. They expressed the pain and anger of a long-suffering people who lost their motherland but have continued to fight. A poem about the refugee camp razed to the ground by the Israeli cutthroats said that everyone fought--from the smallest to the biggest--until the brave ones gave up their lives. They fought like the heroes of the Brest stronghold. The writer concluded his presentation with an excerpt from a poem about Vladimir Il'ich Lenin, whose name is invoked by Palestinian detachments going into battle.

The poems of Vietnamese poet Thu Bong have been translated into many languages of the USSR. On this evening one of his works was recited in Uzbek.

Prominent Pakistani poet Faiz Ahmad Faiz, veteran of the Afro-Asian writers movement and holder of the International Lenin Prize "for the Promotion of Peace Among Peoples," spoke of the joys of this new meeting with old and good friends and colleagues. His poems, one of which was recited that evening, urge people to fight for the ideals of humanitarianism, peace and justice.

The verses Angolan writer Antonio Jacinto, member of the MPLA Party of Labor Central Committee, brought to the soiree were written in prison, when he was incarcerated by the Portuguese colonizers. An active participant in the triumphant struggle for the independence of his country, he spent 14 years in partisan detachments and was in a concentration camp. But this did not break

the fighter, who turned his works into an effective weapon against racism and neocolonialism and against the instigators of a new war.

The works of prominent Indian poet and novelist Subhas Mukerji, veteran of the Afro-Asian writers' movement, are well known to the Soviet reader. Collections of his poetry have been translated into Russian. At the international soiree one of the writer's works was recited in Uzbek.

The incomparable heroism of the Soviet people during the years of the Great Patriotic War still inspires writers of all countries to compose new works urging people to join the sacred battle for the just cause of peace. Iraqi poet Muhammad Mahdi Jawahiri recited a poem about the heroic defense of Stalingrad.

Secretary Sonomyn Udbal of the Union of Mongolian Writers, General Secretary Gunasena Witana of the Sri Lanka Popular Writers' Front, General Secretary Assefa Gebre Mariam of the Ethiopian Writers' Union, Kalmyk folk poet and holder of the State Prizes of the USSR and RSFSR David Kugul'tinov and many others recited poems filled with a passionate belief in the ultimate victory of peace-loving forces. These works are like fighters who have joined the ranks of mankind's protectors against the threat of nuclear catastrophe and are waging a battle for a radiant future for people, for peace and for friendship among peoples.

Closing Session of Conference Reported

Tashkent PRAVDA VOSTOKA in Russian 2 Oct 83 pp 2, 3

[Article (UzTAG): "It Is the Duty of the Writer To Serve Peace and Progress"]

[Text] The Seventh Conference of the Afro-Asian Writers' Association was a convincing demonstration of the unity of Asian and African writers and of their determination to put all of their efforts and all of their talent at the service of the noble ideals of mankind in the struggle for peace and social progress. For 6 days the voice of the association could be heard in the capital of Uzbekistan, the city of peace and friendship, where the Afro-Asian writers' movement was born exactly 25 years ago. The movement now unites many representatives of the artistic intelligentsia, individuals who express the true feelings and desires of their people, individuals who are wholly committed to the great cause of peace on the planet and genuine freedom.

The participants and guests of this representative forum spoke with great pleasure about the tremendous amount of work the association has performed since the time of its founding, noting that it had augmented the glorious traditions established a quarter of a century ago at the first meeting in Tashkent, at which time all writers were called upon to compose works which would reflect the real life of people and would be capable of helping them in their struggle for the victory of reason and the triumph of justice on earth. Conference participants were deeply moved by the message from General Secretary of the CPSU Central Committee and Chairman of the USSR Supreme Soviet Presidium Yuriy Vladimirovich Andropov, who commended the association's work highly.

Participants regarded Yu. V. Andropov's statement, containing a clear and precise definition of the position of the CPSU and Soviet Government with regard to the adventurist policy of the new U.S. administration, which is escalating tension in the world, as a document of exceptional importance. This document, the writers stressed, will serve as a new and powerful stimulus for united action by people in the struggle against the threat hanging over mankind. The Soviet Union, they said, has always been on the side of all people defending the interests of peace.

This was the day of festivities marking the conclusion of the association's anniversary seventh conference. The closing session took place in the Theater imeni Alisher Navoi, where the historic documents that became a program of life and struggle for progressive writers of the two continents were signed a quarter of a century ago. It was chaired by General Secretary Alex La Guma of the Afro-Asian Writers' Association.

A conference guest, Nicaraguan writer Fernando Silva Espinoza, was greeted with applause. Participants were deeply moved by his message of greetings to Tashkent from his freedom-loving country, which is now surrounded by American warships and is being attacked by U.S.-supported gangs of Somozist butchers. The people of my country, the messenger from Nicaragua said, are willing to give their lives for the triumph of freedom. While this peaceful writers' conference was being held in Tashkent, blood was being shed once again on our land. It was attacked again by terrorists from Costa Rica and Honduras, where American military units are located. But the Reagan Administration was wrong in its assumption that it could frighten the Nicaraguans. This aggression made them unite their ranks even more closely. And writers are in the forefront of these ranks. They are defending the revolutionary gains and freedom of their native land with weapons and with impassioned words.

There was a lively response to Fernando Silva Espinoza's request that conference participants tell people the truth about the Nicaraguan people's just struggle and promote stronger solidarity with the freedom fighters in the Latin American countries.

Reports were presented at the session by the heads of conference working commissions.

A decision was made to move the editorial offices of LOTOS magazine from Beirut to Tunis.

Association administrative organs were elected. The well-known African writer and public spokesman Alex La Guma was unanimously re-elected the general secretary of the Afro-Asian Writers' Association. His deputies will be Bhisham Sahni (India), Sarvar Azimov (USSR), Ali Oqlia Arsan (Syria), Nguyen Dinh Thi (Vietnam), Assefa Gebre Mariam (Ethiopia) and Faiz Ahmad Faiz, editor of LOTOS and holder of the International Lenin Prize "for the Promotion of Peace Among Peoples."

The association charter was amended.

It was announced that the judges had decided to award the International LOTOS Prize for Literature for 1982-1983 to Sarvar Azimov (USSR), Jose Craverinhe (Mozambique), Mustafa al-Farsi (Tunisia), Kalifi Azmi (India) and Nguyen Dinh Thi (Vietnam).

Medals were also awarded to holders of the International LOTOS Prize for Literature who had earned this distinguished title in past years.

The conference is over. The words of the documents adopted unanimously by all emissaries of the writers of Asia and Africa were its final chord.

In the "Appeal to the Writers of the World," participants in the Tashkent forum declared that the writer is more responsible today than ever before for the fate of the world. They called upon their colleagues to unite their efforts in the struggle against the danger of thermonuclear war and against imperialism and racism.

The draft of a letter to Comrade Yu. V. Andropov, general secretary of the CPSU Central Committee and chairman of the USSR Supreme Soviet Presidium, was approved.

The writers of the two continents sent letters of thanks to the heads of several states and governments and the leaders of international and national organizations who had sent messages to the conference.

The concluding speech was presented by General Secretary Alex La Guma of the Afro-Asian Writers' Association. He commended the work of the Tashkent anniversary conference highly. On behalf of conference participants, he thanked the people and government of Uzbekistan, the Uzbekistan CP Central Committee, Sharaf Rashidovich Rashidov and the writers' unions of the USSR and Uzbek SSR for creating the necessary conditions for a productive forum. The spirit of Tashkent is the spirit of peace and no one will ever be able to undermine it, the speaker stressed. We writers will never put down our weapons in the struggle for the glorious ideals of mankind, for the dignity of human labor and for a radiant future for our planet.

Conference Issues Appeal 'To Writers of the World'

Tashkent PRAVDA VOSTOKA in Russian 2 Oct 83 p 1

[Text] A quarter of a century ago, writers from Asian and African countries gathered in the USSR, on the ancient land of Tashkent, to proclaim their belief in the ideals that have always inspired the creators of works of art--the ideals of humanitarianism, social justice, beauty, peace and progress.

The history of the Afro-Asian writers' movement in the past 25 years is to a considerable extent the history of the people of these two continents; the history of their heroic struggle for national sovereignty, political independence, social liberation and cultural rebirth. The Afro-Asian writers' movement has passed the test of time and has grown larger and stronger.

Contemporary progressive writers use their works to inspire people to fight a resolute battle against the policy of U.S. imperialism and its allies, which have created seats of tension and provocation in all parts of the world--in Asia and Africa, in Europe, in the Middle East and in Central America.

The heroic Palestinian people, led by the PLO, are fighting against the Israeli aggressor for their motherland; the people of southern Africa are fighting a difficult battle against colonialism and apartheid; blood is being shed on the long-suffering land of Lebanon, which is defending its independence and sovereignty; American imperialism is to blame for the division of Korea, which should be united by peaceful means and on the basis of democracy and self-determination; the war between Iraq and Iran, which is devastating for both sides, is still going on. Millions of people in various parts of the world are fighting for their human rights and dignity. All of them are calling on you, the writers of the world, to lift your voices in support of the humiliated and oppressed and to help the fighting people in their sacred cause of liberation!

We are extremely disturbed by the fact that the United States is trying to attain its aggressive goals by starting an arms race of unprecedented dimensions, primarily a race for new nuclear weapon systems, which is putting peace on earth and human civilization on the verge of catastrophe.

Writers are more responsible today than ever before for the fate of the world. The people of the world deserve a better fate than annihilation in a nuclear holocaust. We are certain that the arms race can and must be stopped.

Here, on Soviet land, we have been convinced once again of the sincerity of the Soviet people's peaceful aims of detente, of the curtailment of the arms race and of stronger and broader cooperation by the people of various countries.

Life and everything connected with it--time and space, the sun and the moon, spring and flowers, literature and art, all that we value and hold dear--call upon you, the writers of the world, to raise your voices and put all of your energy into the elimination of the lethal threat hanging over the planet Earth.

Writers must help to extinguish the flames of enmity and hatred among peoples and strengthen relations of goodwill among neighbors.

We are raising our voices in support of the progressive writers, public figures and fighters for freedom and social progress who have been subjected to physical and spiritual repression by sinister reactionary forces and inhumane regimes--the proteges of imperialism.

We, your colleagues, we writers from the countries of Asia, Africa and other continents who have gathered in the city of Tashkent, call upon you, the writers of the world, to unite your efforts in the struggle against the danger of thermonuclear war and against imperialism and racism.

Let peace and reason reign on our planet!

INTERNATIONAL

EDITOR OF DRUZHBA NARODOV ANNOUNCES PLANS FOR 1984

Tashkent PRAVDA VOSTOKA in Russian 28 Sep 83 p 4

[Article by Sergey Baruzdin, editor-in-chief of DRUZHBA NARODOV: "DRUZHBA NARODOV in 1984"]

[Text] Before I discuss our magazine's plans for the coming year, I would like to remind our readers of the place DRUZHBA NARODOV occupies among Soviet literary and sociopolitical journals, the ones which are sometimes called "thick" journals by tradition. When I say this, I certainly do not mean that I am going to arrange them "in order of importance," but simply that I want to underscore the specific objectives of our editors, notably propaganda of the best works of our Soviet multinational literature, the literature of the fraternal nationalities making up our great and powerful Soviet Union, the nation of the triumphant October Revolution.

In the coming year the editors will concentrate on demonstrating the superiority of the Soviet way of life through the contemporary hero who is socially active in life as well as in literature, describing the positive experience of socialist construction and presenting constructive analyses of major economic and cultural issues. We will pay special attention to the impact of our statements and their ideological implications and will demonstrate the major achievements of our Soviet multinational culture and the mutual influence and mutual enrichment of the literatures of our country's fraternal nationalities.

Last year one issue of our journal was devoted wholly to a matter of exceptional importance and pertinence to us writers--the struggle for peace and for the prevention of a global military conflict. Our experience in the compilation of this issue proved how productive the discussion of international issues in the magazine can be, and next year we intend to devote one issue to the socialist community and to cooperation by socialist countries in the most diverse fields of economics, science and culture.

We will publish statements by prominent party and government officials, connected directly with the decisions of the June (1983) CPSU Central Committee Plenum, and, in particular, the articles of D. A. Kunayev, first secretary of the Central Committee of the Communist Party of Kazakhstan and member of the CPSU Central Committee Politburo, and E. A. Shevarnadze, first secretary of the Central Committee of the Communist Party of Georgia and candidate for membership in the CPSU Central Committee Politburo.

Now that I have started discussing the journal's public interest articles, I will remind the readers of the series of essays by Yevgeniy Budinas called "A Special-Purpose Link" about the work of rayon agroindustrial associations and "We Propose Life" by Yuriy Kaleshchuk, "School" by Lina Tarkhova and "The Outpost" by Eduard Beltov. Among other publications in the journalism section, I feel that Nikolay Kuzov's memoirs of the heroic crossing by Soviet sailors in 1942 from the Fascist-blockaded Black Sea to Providence Bay on the cutter "Mikoyan" are extremely interesting. I think readers in Uzbekistan will be particularly interested in a documentary narrative by Sergey Vishnyakov and Oleg Kucherenko--"The Team," a story about Tashkent's "Pakhtakora" soccer players: both those who died so tragically in an air disaster a few years ago and those who came to the aid of Uzbek soccer by forming a new, friendly and intriguing team. The materials now being edited for the essays and journalism section include the first chapters of a series of essays by famous Latvian poet and journalist Imant Ziyedonis, "The Chairman Corps," the conclusion of Anatoliy Strelyanny's documentary narrative "At Mother's in the Country," Aleksandr Nikishin's essay on some problems in Chuvash agriculture and other articles about major socioeconomic and moral issues of the present day and events in the distant and recent past.

Of course, readers will be particularly interested in the publications of the fiction section, since fiction is the most important distinguishing feature of a literary journal.

I think there is no particular need for a detailed introduction of novelist Yulian Semenov, the author of the well-known novels about Soviet intelligence agents, close to the detective story or, more precisely, the genre of the psychological mystery. In the coming year the fiction division plans to acquaint readers with Yulian Semenov's new novel, "Press-tsentr" [Press Center], about the work of Soviet journalists abroad. Yulian Semenov is a marvelous international affairs journalist and has first-hand knowledge of the difficult conditions under which his colleagues sometimes have to work in the capitalist countries. In this new novel the writer has remained true to his convictions: The subject matter of this new work is of an absolutely crucial nature.

"Memuary molodogo cheloveka" [Memoirs of a Young Man] is the name of a new novel by Latvian writer Zigmund Skuinya. This somewhat paradoxical title makes sense because the narrator, Kalvis, keeps a diary through his school and university years. It is a kind of confession in which the reader learns about the life of a young man, the development of his character, his deep emotional bond with his grandfather--a former Latvian Red Army sharpshooter--and the experience of his first true love.

Of course, I cannot discuss all of the fiction we will be publishing in this short account and I will therefore confine the rest of this discussion just to a novel by Kazakh writer A. Nurpeisov, "L'dina" [The Ice-Floe], about the difficult and sometimes dangerous labor of the fishermen of the Aral Sea and about the important and serious problem of environmental protection, which has become such a crucial issue in recent years, and a novel by Abkhaz writer D. Akhuba, "Pristan'" [The Dock], about Abkhaz rural life in the 1950's and the serious social and moral problems that arose when many rural inhabitants

moved to the city, a move which was not always the right one and which created social, moral and ethical problems.

Next year the poetry section will offer readers excerpts from D. Cherkviani's poem "Tbilisi Chronicles" and selected verses by E. Mezelaytis, P. Movchan, Ya. Peters, K. Murzaliyev, Ya. Reymeris and D. Novruz. Poems by I. Seleznev, L. Dran'ko-Maysyuk, O. Voronova, A. Yermenko and A. Parshchikov will be published under the subhead "New Names." Poems about V. I. Lenin by Maryy poet S. Vizhaevskiy, Altay poet E. Palkin and Uzbek poet Kh. Sagdulla will be printed in the April issue of the journal, and selected verses by veterans of the Great Patriotic War will be printed in the May issue.

The articles which are to be published in the criticism and culture sections will concentrate on the artist's current responsibilities, will analyze achievements and problems in the depiction of a positive hero in contemporary literature and art and discuss the cultural unity and diversity of the socialist nationalities. These publications will include articles by R. Mustafin, Ya. Mel'nik, V. Oskotskiy, El'chin, V. Dashuk, O. Suleymenov and others. A conversation with M. S. Asimov, president of the Tajik SSR Academy of Sciences, will also be published.

International subject matter will be discussed in DRUZHBA NARODOV by T. Gaydar, P. Mikhalev and A. Kikosyan, who will describe the lessons of the Caribbean crisis, the dramatic events in Ulster, the role of Soviet art and propaganda about the Soviet way of life abroad.

In the most general terms, these are DRUZHBA NARODOV's plans for the coming year.

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INTERNATIONAL

AYTMATOV, PAKISTANI WRITER DISCUSS ROLE OF WRITER IN CONTEMPORARY WORLD

Moscow LITERATURNAYA GAZETA in Russian No 38, 21 Sep 83 p 11

[Excerpts* from conversation between Chingiz Aytmatov and Faiz Ahmad Faiz, transcribed by M. Salganik: "Informing the Hearts of People"]

[Text] There is no need to introduce Soviet writer Chingiz Aytmatov and Pakistani poet Faiz Ahmad Faiz to the reader. Today they, as veterans of the Afro-Asian writers' movement, will discuss the cultural and literary problems of the two huge continents, the progress in the spiritual development of their countries and people and the principal objective of all people of good will--the elimination of the threat of nuclear annihilation.

Ch. A.: It has already been 25 years since the first meeting of Asian and African writers in Tashkent. They gathered expressly for the purpose of eliminating disparities in the development of the people of their continents, disparities which were the direct result of colonial domination. Today it is more obvious than ever before that this 1958 conference in Tashkent was a truly historic event. Faiz, you are one of the founders of the Afro-Asian writers' movement and perhaps we might take another look at our beginnings and our present status.

F. A. F.: Fine, let us try. You will agree that the last quarter of a century has been filled with extremely important events that have changed the world and all of us in it. Our movement, as you just said, took shape as a result of the collapse of the colonial empires, at a time when imperialism wasted no time in taking a new tack--neocolonialism: Although it officially withdrew from the colonies, it left its roots there by creating spheres of economic and cultural oppression. The reaction to this was the unification of progressive forces against this new imperialist maneuver.

I personally feel that the most important of all the factors motivating the writers of the former colonies to unite was the development of a new consciousness, the consciousness of people who had won the right to live independently after their liberty had been stifled for a long time. They spoke of the need

* The complete text of the conversation will be published in VOPROSY LITERATURY, No 9.

for the quickest possible accomplishment of spiritual decolonialization, as one of the most important and complex aspects of decolonialization in general. United efforts and the exchange of experience were essential means to this end.

Ch. A.: I would like to add that it was precisely at that time that mankind was acquiring the historic awareness of the need for broader contacts, including, and perhaps primarily, contacts in the sphere of culture. The bases for contacts of a new type--organized rather than spontaneous--were laid. Although the people of the newly liberated countries experienced a special need for these contacts--after all, they had to break through the wall of centuries of colonial isolation--similar processes were taking place throughout the world and, luckily, new technical achievements facilitated the establishment of such contacts: worldwide mass media, means of transportation, an entire infrastructure designed for communication between individuals and whole countries. And the main thing was the realization that the history of human development had entered a stage in which the isolated existence of people would be impossible.

F. A. F.: This means that the aims of the Afro-Asian Writers' Association are in tune with the spirit of the times. You know that close commercial contacts between various geographic regions on the two continents existed even in antiquity and that the boats and caravans in this trade contributed to cultural exchange. There is no sense in trying to guess how world culture would have developed if the traditional ties within Asia and Africa, just as the natural ties between East and West, had not been forcibly severed by colonialism and if all contacts had not been reduced simply to the relationship between the mother country and the colony--that is, the conqueror and the conquered. This slowed down the growth of the traditional cultures of conquered people, who then remained on the level of development at which the colonial intruders overtook them. It also led to the creation of a native elite, educated in Western ways and alienated from national roots, and sometimes even from native languages. The writer was caught in a double bind of alienation--from himself, because no biological miracle could make him European, and from his people, who continued to hold on to the traditional culture.

Ch. A.: This is how the marginal personality came into being, the man between....

F. A. F.: Yes, of course, and if we also add the considerable alienation of the writer from world art--his only connection to it was through the colonizers--the importance of mutual contacts to Asian and African writers is obvious. They were not easy or simple to establish, and this is not surprising--after all, much of this was being done for the first time. The move from passionate manifestos to profound literary studies of life was not easy either. I think that the best works of Afro-Asian writers can already be put in the same category as the classics of contemporary world literature. If we had not had an opportunity to compare ourselves to others and to use earlier models, it probably would have taken a century to do what we accomplished in a few decades.

Ch. A.: Although people have retained their differences, they have also converged to such an extent that this has become a fact of history--at each step, all of us experience mutual influence and live in an atmosphere of increasing cultural interaction. This is one of the most distinctive features of our time and of our existence. Furthermore, this is a long-term factor whose future effects we cannot even predict. It is the job of futurologists to construct a model of planetary, or perhaps even galactic, culture, but the need to interpret the processes going on today stems from our daily experience and our daily life. For me, they are extremely important, and I could even say that they are of vital importance. I myself am a man of two cultures. I belong to an Asian nationality, a small one, like the majority of nationalities in the world, and by a whim of fate I live in two linguistic spheres--I think, speak and write in two languages: in my native Kirghiz and in Russian. The Russian language, the language of the greatest literary tradition, rightfully occupies a leading position in the community of Soviet nationalities as the official language of the multinational country. In connection with this, it is extremely important, or even of vital importance, as I have already said, that the coexistence and interaction of national languages and the Russian languages in each region have been balanced, harmonious and, what is most important, fair. This is the essence of our language policy--to learn about world culture with the aid of the Russian language, to foster and develop national languages and to secure a good future for them. In other words, we have a fairly good knowledge of many of the difficulties the intelligentsia is now encountering in the developing countries. Of course, there is one extremely significant difference: We were taking the socialist road. And we were the first in the world to travel it.

F. A. F.: The October Revolution was the beginning of a revolution in the minds of all colonial and dependent people, and this is why Soviet literature is quite special to us: It is, in addition to everything else, a mirror of the spirit of man in the new world. You know how much prestige Soviet literature enjoys in the world and how much influence it has, in particular, in Asia and Africa. Soviet literature became truly accessible to our countries only after they become free. Independence marked the beginning of the era of our unification against neocolonial cultural aggression, and the struggle against it gave the Afro-Asian Writers' Association powerful momentum.

Ch. A.: Agostinho Neto was absolutely right when he said that we are our cultures. The opposition of the unique Asian and African cultures to Western culture--I am using the term in the broad sense--began with the era of colonial invasion, but it certainly did not end with the attainment of independence. Western culture never made its way into the midst of the popular masses: because there were no technical media for its dissemination, and probably also because the colonizers had little if any interest in bringing this culture to the colonial people. What for? The missionaries only wanted to convert the natives to Christianity and administrators only wanted to train auxiliary personnel from among the local upper class, the collaborationists who were willing, as at all other times in history, to concede any and all national interests for the sake of immediate advantages for themselves by assisting the colonizers. The neocolonizers are different: They control powerful and pervasive means of daily mass influence and they use them for the express purpose of molding

opinion and establishing the Western system of values. Under these conditions, the protection of unique cultural features (but without making a fetish of them) has become more complicated. Although this is still an important aspect of the Afro-Asian struggle for total and genuine spiritual sovereignty, it is now acquiring--although in a slightly different interpretation--a global nature.

I think that the variety of forms in which the individual's spiritual life is manifested, given today's communication media, should make him less dependent on stereotypes and biases and help him develop the skills of independent thinking. I do not know if I am right, but it seems to me that books play an extremely important role in this process.

Whether we writers like it or not, books are now in the same category as other news media, among which audiovisual media are the indisputable leaders. It is harder to be a reader than a viewer, and not only because the reader must at least be able to read, but also because reading--any kind of reading--requires active effort. In contrast to movies, television and even videocassettes, books always give the reader the opportunity to refer back to an earlier part of the work, to gain a better sense and understanding of the underlying meaning and, finally, to set his own speed of perception and argue with the author. Reading is always a dialogue, a silent dialogue in private between the reader and the book and between the reader and himself. I think that this feature of literature gives me the right to continue regarding it as the most perfect instrument of knowledge and the most all-encompassing medium of artistic culture.

F. A. F.: You see, I am primarily a reader by nature. But besides this, I also write. What could be better than a book?! But literature is the flesh and bone of language. You have already brought up the topic of national languages. Before the inhabitants of multilingual countries, like yours and mine, can teach their children to read, they must decide which language they will teach them. The Soviet Union is usually cited as a country in which the best solution has been found to the language problem. Although many countries, particularly the Afro-Asian ones, have studied your experience and have tried to use at least part of it, it was naturally productive only in the socialist state. A solution must be found without delay, because the eradication of illiteracy cannot be postponed. This gives rise to a specific question: Which language shall be the means of intrastate communication? The language of the colonizers? One of the local languages? The choice of one would unavoidably lead to an outburst of nationalist emotions. We find it hard to take an unemotional approach to our native language--after all, it is our own! There are two different points of view: The language of the former colonizers is alien to us in spirit, it is the language of our enslavement and, if we do not give it up, we will not be able to develop national languages and this will undermine our independence. The other opinion is that we should take the language destiny gave us and strive to modify it in such a way that it corresponds to the distinctive features of our own national character and culture. This language will synthesize with our languages--the offspring of the mixed marriage will begin its own existence, separate from its parents. You understand that I am oversimplifying both the first and the second of these viewpoints, but this is their essence.

Ch. A.: This is a matter of great concern to me, as you know, and I would like to say that the language issue throughout the world is one of the main issues of cultural policy and it is now simply and unprecedentedly crucial. Communication between human beings in the distant future will depend on a huge group of demographic, socioeconomic, scientific and technical factors. For the present, I feel that it is necessary to use exceptional tact and caution in all matters pertaining to language. The sociohistorical maturity of a society is nowhere more evident than in its attitude toward language--or languages. I am repeating myself to some degree, but I would like to stress once again that bilingualism is the only method in the 20th century of preserving and developing national languages while simultaneously avoiding provincial alienation and stifling isolation--this is a two-sided dialectical process. I see no other course of development. In this sense, our Soviet experience indisputably warrants the closest attention, study and, possibly, adoption. And not because we have already been able to solve all problems and dot all of our "i's." It is not that simple, as it might seem to some, to find a "natural balance" between the "mastery" of the world language--the lingua franca--and the "preservation" of the native language. The issuance of orders is the worst way of striking this "balance." Language policy should be flexible and should change with the dialectics and development of societal structures in general. The extreme points of view you described simply have no right to exist: neither linguistic isolationism nor the attempts to grow linguistic hybrids "in test-tubes." This is simply impossible! Language is a living force and it lives by its own laws!

F. A. F.: It is possible to teach people two or even three languages. It is difficult, it demands money, effort and time, but it is possible!

Ch. A.: That is the whole point! And unnecessary emotional outbursts can even be avoided if the second language is regarded as a tool, as an instrument of communication, and even as a multiple-purpose instrument which serves anyone who knows how to use it.

F. A. F.: I want to add just one thing--language policy should be based on existing realities and demands the realization of something you and I have repeated over and over in our talk: The world has changed, and no nationality can live in isolation from the rest. Therefore, language policy should emphasize the development of new and broader communication potential.

Ch. A.: You see what is happening, dear Faiz. No matter what we discuss, we always return to the topic of global changes and the urgent need to interpret them intelligently. General facts always prevail over particular ones. And of course, the radical difference between the current era and all preceding ones is the horrifying but immutable fact that the human race is now capable of destroying itself.

F. A. F.: And all of our actions must be subordinate to the principal goal of preventing the disappearance of the human race. We must always remember that we must learn to live together, that no matter how different our political, ideological and religious views might be, the use of force solves no problems.

Ch. A.: A civilization torn by conflicts, a diverse civilization divided into classes and into political systems and blocs, a civilization existing simultaneously in different historical eras--this civilization is experiencing a common danger. On any given day, a nuclear world conflict could break out, and something could happen that is still inconceivable in spite of all the times it has been discussed--the destruction of life on earth. This means that all that existed before us will die with us and that the future will never come. Perhaps the artist could investigate this unprecedented shock to the hearts and minds of people, resulting from the sense of impending danger and of common responsibility and the realization of both the impossibility of finding a quick solution and the need to find a solution without delay, perhaps the artist could submerge himself in these feelings and gain great insight from them.

F. A. F.: That is true, but there is one thing that just worries me constantly. You, Chingiz, are much younger than I, but I have vivid recollections of the 1930's, when fascism first raised its head and the progressive segment of mankind realized the kind of threat it posed to the world. I am referring not only to the antifascist front, but to the general emotional atmosphere of those years and the need for any intelligent person to act and to fight against this loathsome plague.

The threat which hangs over us today surpasses the threat of fascism many times over--they cannot even be compared! But I constantly ask myself whether we would be able to fight as passionately against collective suicide and create the same kind of emotional atmosphere of passionate opposition to inhumane plans. And with deep regret, I answer myself--not yet. On the emotional, creative level, have we been able to produce works of artistic value--literary works, for example--as emotionally effective as the antifascist literature of the past?

Ch. A.: You ask a grim question, but you have every right to ask it. Let us try to analyze this situation. Although fascism was horrifying and disgusting, it still fit into our concept of evil. And it was tangible. It could be seen and despised, and we could tell ourselves that we would never accept it. But now mankind has crossed a new threshold of perception and is obviously socially and morally unprepared. It has acquired access to energy of cosmic force and is using it as a threat--against itself. It frightens us when forces openly declaring their willingness to use nuclear power against societies with a "different outlook" raise their heads in the West. They are prepared to do this to uphold the principles of their own existence, but "principles" cannot be used as an excuse when life itself is at stake.... It is impossible to contemplate the probability of this kind of catastrophe without becoming emotionally involved--even the bare facts evoke emotional outbursts. Perhaps the nature of these emotions is such that they would be difficult to convey in artistic images. The growth of antiwar demonstrations already testifies to the maturity of the intellectual interpretation of the danger hanging over the world. But in this frightening time we artists must find a way of convincing people that they cannot reconcile themselves to the destruction of life itself.

F. A. F.: The keynote of our fall meeting in Tashkent is "The Writer and the Contemporary World," and there is no question that the topic of war and peace be the main theme of this conference, reflecting the writer's creative search for ways of delivering our planet from this danger.

INTERNATIONAL

CHAIRMAN OF SOVIET AFRO-ASIAN WRITERS' COMMITTEE ON PEACE CAMPAIGN

Tashkent PRAVDA VOSTOKA in Russian 26 Sep 83 p 2

[Article by Sarvar Azimov, chairman of the Soviet Committee for Contacts with Asian and African Writers: "For the Sake of Life on Earth"]

[Text] All sensible people are disturbed by the international situation today: Will there be peace on our planet or will the flames of nuclear war blaze up?!

The words "for peace and for life on earth," "peace" and "detente" can be heard every hour and every day in every corner of the world on the lips of all people fighting for the relaxation of international tension, the curtailment of the arms race and the consolidation of peace.

The struggle for peace and international detente is of special meaning to the people of the Asian and African countries, the nonaligned countries. The map of the world has changed beyond recognition in the past few decades. The countries of Asia and Africa have broken out of the colonial category and have acquired their own names. Victory did not come easily to the people who fought against imperialism, colonialism and neocolonialism. More people died in this struggle, in so-called local wars, than in World War II--over 50 million people. This is appalling!

The attainment of political independence by the Asian and African countries was a truly historic event. In his speech at the June (1983) CPSU Central Committee Plenum, Comrade Yu. V. Andropov stressed: "One of the main features of today's world...is the increasingly important role of the Asian, African and Latin American countries that have freed themselves from colonial or semi-colonial dependence. The processes occurring in these countries are complex and contradictory and they must be viewed correctly." Liberation was not the final victory over imperialism but it marked the beginning of a transition to a new stage and new forms of anti-imperialist struggle for complete freedom, for the human personality and for culture for all.

The class struggle became more intense and people became socially and culturally more active in the Afro-Asian countries. This was a prerequisite and stimulus for the birth of realistic literature there. This was followed by distinct steps in the direction of a discerning interpretation of complex processes. Progressive writers in Asia and Africa are proving in their works that they are

deeply aware of their responsibility for the moral progress of their people. They have made an inimitable contribution to the development of world culture and to the preservation and development of their own unique cultures.

The artistic intelligentsia of Asia and Africa, novelists, poets, playwrights and journalists, representing the old and young literatures of the two continents, played a colossal role in the anticolonial struggle for freedom and independence. Then the need arose for the unification of progressive literary forces on the two continents so that they could learn more about each other and, after overcoming their isolation, form a united front against reactionary and oppressive forces.

The Afro-Asian Writers' Association, founded in Tashkent in 1958, and the cooperation of progressive Asian and African writers with writers in the Soviet Union and other socialist countries played a tremendous role in this process. The milestones along this road were the writers' conferences in Cairo in 1962, Beirut in 1967, New Delhi in 1970, Alma-Ata in 1973 and Luanda in 1979. Now that they have formed this association, writers from the two continents are making a persistent effort to overcome difficulties, are working on themes to promote the establishment of young literatures and the further development of old and rich literary traditions, are urging more and more new writers to take part in the resolution of important world and national problems and are promoting and strengthening the solidarity of the progressive artistic intelligentsia in its struggle for social progress, popular culture and peace on earth.

The political climate of our planet has changed in many respects in the last quarter of a century. As a result of the purposeful and consistent efforts of our state and the Leninist Central Committee of our party and as a result of the concerted actions of communist parties, governments and people in the socialist countries, which have been widely supported in countries that have escaped the colonial yoke and in countries where the national liberation is still going on, and with the support of progressive forces in the capitalist countries--as a result of all this, the ideals of peaceful coexistence and cooperation by states with differing political structures have been materialized in many major events in contemporary international affairs.

"Our view of the world is based on anti-imperialism.... Without peace, all of our hopes of development will turn into dust," speakers said at the Seventh Conference of Heads of State and Government of the Nonaligned Countries.

Literature is called a school of human studies. For this reason, it must fight for the individual and lead the struggle against the threat to the very existence of mankind. This threat is now posed by imperialism, which is rattling sabers and instigating an arms race.

The writers of Asia and Africa have repeatedly demonstrated their loyalty to the ideals of peace and progress in their work and in their social activity. With their works they are arousing and molding the national awareness of the masses and are consolidating the highest humanistic and democratic ideals.

Nikolay Tikhonov, the great Russian poet and veteran of the Afro-Asian writers' movement, said from the rostrum of the first conference in Tashkent that "continued progress would be unthinkable without the contribution of the Asian and African writers to the common store of human values."

Today we can say: "The worldwide movement for peace would be unthinkable without the contribution of the Asian and African writers to the struggle for peace and without their passionate efforts to preserve peace on the planet."

The writers of Asia and Africa know the meaning of the "divide and conquer" policy better than anyone else. And they are devoting their works, their inspiring words and their entire life to the cause of the struggle for liberation and for the kind of life people deserve. A vivid example of this can be seen in the work of Sembene Ousmane, one of the outstanding African writers whose novels have been translated into many languages. He set his pen aside and toured illiterate negro rural communities with a camera and movie camera to inform his countrymen of what is happening in the world today in the most accessible language--the language of film. At this time of direct confrontation with the forces of evil, literature expressing the interests of the people is stirring the laboring public to action. Progressive writers are creating appealing heroes and are tirelessly upholding the ideals of peace and freedom. The artistic intelligentsia in Asia and Africa can always be found in the thick of the struggle. The anticolonial struggle, the struggle for the freedom and independence of people, is an integral part of the general struggle for peace. "We are definitely and invariably on the side of those," Yuriy Vladimirovich Andropov stressed in his report "Sixty Years of the USSR," "who are still fighting even today for the freedom, the independence and the very existence of their people, who have to ward off the attacks of the aggressor or are threatened with aggression. Our position is inseparable from the struggle for lasting peace on earth that has been consistently and tirelessly waged by the Soviet Union."

Concern about the fate of the world can be heard in each statement by an Asian or African writer. At the Seventh Congress of Soviet Writers, Turkish writer Aziz Nesin said that "the most frightening numbers people have ever kept are the numbers of world wars. The third one actually began immediately after the end of World War II. But it, fortunately, has not been given a number yet. It is the duty of writers to do everything within their power to keep this unnumbered war from becoming a numbered one."

Today literature can and must mold public opinion. It should not conceal the complexities of our present-day life, but should analyze them from the correct ideological standpoint and resolutely advocate social progress, democracy and peace.

One of the most important features of the works of contemporary progressive Afro-Asian writers is their internationalism. For them, there is no such thing as someone else's troubles or someone else's war. At the height of the American aggression in Vietnam, the Turkish poet Daglarca published a book of poetry about Vietnam and called it "Our Vietnamese War." The Palestinian poet Samih al-Kasem wrote a poem called "I Have Been in Songmy." For him, a member

of a nationality which has lost all of its rights, the tragedy of the Vietnamese rural community represents his own tragedy as well. Various nationalities have common views and desires, and they therefore have common friends and enemies. This means that they will also have a victory in common.

There are aims and goals common to all literatures, and to all cultures in general, which are known to the majority of readers on all continents. These goals can be expressed in short words--freedom and peace. Contemporary progressive literature reacts quickly to events disturbing mankind. "Poetry reflects the times," Lebanese Michel Suleiman said, "and there is no poetry outside time." The same view was expressed by Palestinian poet Muin Bsisu. When Beirut was in flames, he explained that the events in the Middle East had evoked a flood of vivid patriotic and politically acute poems. "We should not be criticized for indulging in politics," the poet said. "And if this kind of poetry is politics, then take my heart and try to divide it into the half where the politician lives and the half inhabited by the poet."

I think that any progressive writer would agree with the Palestinian poet. We cannot separate literature from politics. The struggle against imperialism, colonialism, racism and Zionism is far from finished. The blood of Palestinians and Angolan patriots is still being shed, freedom fighters in southern Africa are still dying and the patriots of democratic Afghanistan are still fighting heroically against internal and external enemies. The sinister threat of nuclear war is still hanging over the entire planet. The place of the poet is in the midst of the popular struggle. The poet's passionate words must serve the cause of friendship among peoples and the cause of peace. Peace is dear to all of us. Peace and detente are the historic achievements of the people. Their fate cannot be left in the hands of egotistical politicians representing the interests of imperialism. They must be protected, developed and reinforced. This will signify the victory of human reason over the insanity of aggression. We believe in this victory because we believe in human reason.

During the first conference of Asian and African writers in Tashkent, Sharaf Rashidov wrote: "In the old days they said that the muses were silent when the cannons roared. But today the time has come for the muses to raise their voices so that the cannons will not dare to roar." Almost a quarter of a century later, these words, as pertinent as ever, were pronounced once again in the long-suffering, heroic land of Vietnam, where the Executive Council of the Afro-Asian Writers' Association met last October. At that time, the council unanimously decided to hold the seventh anniversary conference in Tashkent in September and October 1983. The theme would be "The Writer and the Contemporary World." An international preparatory committee for the conference was formed.

Soviet writers have taken the most active part in all stages of the work of the Afro-Asian Writers' Association. But the Russian language--the language of Pushkin and Gor'kiy, Mayakovskiy and Sholokhov, the language of the Leninist friendship among the nationalities of the multinational Soviet state--was not one of the association's working languages. At the Vietnam meeting last year, the Russian language was recognized as a working language of the association along with English, French and Arabic.

And now we have returned to Tashkent. The spirit of Tashkent--the spirit of peace, fraternity and cooperation in the name of life--has triumphed!

INTERNATIONAL

PDPA PROPAGANDA OFFICIAL INTERVIEWED ON POLITICAL, MILITARY SITUATIONS

Riga CINA in Latvian 27 May 83 p 4

[Interview with Faqir Muhammad Wadans, Afghanistan People's Democratic Party Central Committee Propaganda official and head of the Counterpropaganda Section in the Agitation Department, by O. Pampa: "Afghanistan: Further Advancement of the Revolution"]

[Text] Faqir Muhammad Wadans, Afghanistan People's Democratic Party Central Committee Propaganda official and head of the Counterpropaganda Section in the Agitation Department spent a few days in Riga. F. M. Wadans gladly agreed to grant an interview to CINA.

[Question] Not long ago you observed the fifth anniversary of the National Democratic Revolution of April 19 in Afghanistan. Please tell us about the changes that have occurred in the lives of the people of Afghanistan and about the main achievements of the revolution.

[Answer] It should be recalled that before the April revolution Afghanistan had one of the most backward political systems in the world. Of course, 5 years is too short a time to pull out of this backwardness, but the power of the people has in essence changed life in all areas. Afghanistan is an agricultural country. It was, therefore, very important to grant land to the poor peasants, who before had to give the fruits of their labor to the feudal lords. In the past 5 years the revolution has given the use of land to 296,000 landless families (according to the law each family can work plots up to 1 hectare in size). Presently, the government is funding the preparation for cultivation of 70,800 hectares of land, so that the landless peasants can receive this land. The irrigation systems have become property of the people, for water in Afghanistan means life, it is bread. The government freed 11 million land cultivators and livestock breeders from their debts to the profiteers. An agricultural state bank was created from which peasants have received loans in the amount of 2 billion in Afghanistan currency. Besides small peasant farmers, more and more agricultural cooperatives, too, are gaining in strength.

Another very important aspect is elimination of illiteracy. Before the revolution 99 percent of the population could not read or write, now the number has decreased to 90 percent. Over the next 5 years, elimination of illiteracy in the towns has to be accomplished, and after 8 years in our country as a whole. At present, 28,000 courses and classes are in session in which old and young are learning; the number of teachers has also increased quite considerably. The Afghanistan Government is doing everything to speedily stamp out this inheritance from the past. For example, government employees who can read are relieved of their direct duties every day for 2 hours (retaining their full salary) in order to teach the illiterates. One can say that the workers at the plants and factories are learning with weapons in their hands, guarding their enterprises against attacks by counterrevolutionaries and against sabotage.

For the first time in Afghan history family housing is being built for workers, for ordinary people; until the revolution one could not even imagine such a thing. In Kabul hundreds of families have received new apartments. It is very important that inhabitants, all the working people, feel the concern of the state regarding improvement of living conditions and raising people's welfare; essentially all the more so, because in Afghanistan there are still quite a few people without shelter.

Good results have been achieved also in the area of health care. Since the beginning of the revolution, the number of physicians has increased by 80 percent, new hospitals have been opened and, most importantly, medicine has become available to all strata of society. Cultural activity, too, has begun; the intelligentsia is participating fervently in the work of its revival. Professional unions such as writers, poets and journalists unions have been formed, as have actors unions. A National Patriotic Front has been created in which workers and peasants, livestock breeders, the intelligentsia and tradesmen, representing all nationalities and tribes, have become united. Creation of trade unions continues and more and more people express a desire to join the Afghanistan People's Democratic Party. Afghan youths and women have established organizations of their own.

[Question] You said that "workers are learning with weapons in their hands." Serious attention still has to be paid by the Afghan people to protect the revolution, because the counterrevolutionary gangs are continuing their subversive activities. How is the fight against them proceeding?"

[Answer] This struggle is not easy because imperialist circles, with the United States in the lead, are arming the counterrevolutionary gangs and are giving them all kinds of help. Pakistan territory serves as a springboard for the preparation of these gangs and for sending them into Afghanistan, where they have set up more than 100 bases. The more hope is lost that the former exploiters will regain their stolen riches, and the smaller their chances of returning after a lost war, the more savage become the methods of their fighting. Now, as the terrorists and saboteurs are being armed, they have been given chemical weapons which they are directing toward peaceful inhabitants, including children.

Right now the counterrevolutionary gangs are directing their blows at industrial enterprises, irrigation systems, storehouses and are trying to get their hands on the important transportation arteries. In other words, they are trying to undermine the economy of Afghanistan. But the people's support of the army is becoming more noticeable, because their faith in the revolution and its noble goals is growing.

The Soviet troop detachments which are deployed on Afghanistan territory are also an important stabilizing factor.

[Question] The Western mass media are relentlessly spreading all sorts of fabrications and lies in connection with the presence of Soviet troops in Afghanistan. What are your thoughts on a political solution to the Afghanistan problem?

[Answer] I would like to remind you again, that these problems are not because of the presence of Soviet troops in our country, but because of the relentless interference in the internal affairs of Afghanistan by the United States and other capitalist countries. Only they are responsible for causing the war in Afghanistan and for trying to fuel it further.

The Soviet troop detachments were brought into Afghanistan only after repeated requests by the Democratic Republic of Afghanistan, thus not overstepping any international standards. On 5 December 1978 the Soviet Union concluded a treaty between the two nations based on friendship, good neighborly relations and mutual cooperation in the future. The governments of the Soviet Union and Afghanistan have announced repeatedly, that the withdrawal of Soviet troops from the territory of Afghanistan will be possible only when the threats of intervention are completely eliminated, when the independence of our state is guaranteed.

Afghanistan has expressed its preparedness to meet at the conference table with the representatives of Pakistan and Iran, in order to agree on the regulation of their relations. I think, that at these talks the UN Secretary General, or another representative of this international organization, should be present.

Unfortunately, we have not felt the necessary response to an understanding of this situation on the part of our Mohamedan neighbors.

An undeclared war is being organized against Afghanistan, and a very important part in it is played by the imperialist propaganda. All the dirtiest tactics are being used to that end: lies, forgeries, provocations. The path of the Afghanistan revolution is full of struggles and trials, but we are certain of victory, because the people of Afghanistan are not short on friends. The Soviet Union and other socialist countries help the Afghanistan revolution to take the first step toward strengthening the economy.

[Question] Please tell us briefly about the USSR's participation in the building of a new life in Afghanistan.

[Answer] Each year, cooperation between the two countries is broadening. At present it would be very difficult to name a branch of the economy in which we do not receive help from the Soviet Union. Practically all major projects are being implemented with the participation of your country. For example, 7 of the planned 32 irrigation systems already have been built. In probing the depths of Afghanistan's soil our specialists were helped by Soviet geologists; in the construction of new production enterprises Soviet experience and material support are being utilized.

That is a mutually advantageous cooperation. Afghanistan, in return, supplies the Soviet Union with many traditional export goods: wool, cotton, karakul skins, fruits, raisins, rugs and also natural gas. By the way, in the last few years our total export volume doubled (our trading partners are not only other socialist countries but some capitalist countries as well).

[Question] To which task will the Afghanistan Government pay the greatest attention in the nearest future?

[Answer] National education. The new Afghanistan needs intelligent, skillful people. It must be added that the enemies of the revolution are placing their greatest hopes on using this spirit of darkness in their favor, by cheating and fooling the uneducated and those who are unable to read or write.

It is very important to create a network of roads to ensure stable transportation connections between cities and all regions of the country.

We will concern ourselves with development of new branches of industry and with the material improvement of the workers conditions. It is true that the workers median wage has increased by 26-50 percent, but now such questions as labor legislation, involving paid vacations and health benefits, is at the head of the agenda.

The time of struggle and changes has not ended, for the nation of Afghanistan has boldly and resolutely started the building of a new life.

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CSO: 1800/1440

INTERNATIONAL

RADIO TASHKENT SAYS AFGHAN MUSLIMS' LOT IMPROVED BY REVOLUTION

GF231912 Tashkent International Service in Uzbek 1700 GMT 20 Oct 83

[Unattributed commentary: "Great Importance Is Attached to the Needs of Muslims"]

[Excerpts] Dear listeners: The international airport in Kabul, the capital of Afghanistan, was crowded with people during the late weeks of summer. [Words indistinct], which had the characteristic of Europeans, were seen among Afghans wearing white turbans and [words indistinct]. Meanwhile, over 3,000 Muslims from Afghanistan set out for the sacred places of worship in Mecca and al-Madinah. Afghanistan cannot recall a pilgrimage of such a proportion. We have mentioned this against the effort made by the bourgeoisie press in the West to belittle the April Revolution by claiming that this revolution in Afghanistan is in conflict with the interests of the Muslims. Such a view, however, is nothing else but an effort to mislead the people.

Those in Washington, London, Cairo, Islamabad, and in a number of other capitals do not seem to know that prior to the April Revolution in 1978 the Afghans found it very difficult to travel to foreign countries. Even if they may be aware of this, they prefer not to acknowledge it. Many of the Afghans used to view Hajj as a dream which could not come true. This was due to the fact that their income was not enough. According to UN experts, the annual income per capita in Afghanistan then was \$160. However, a lot has been done to enhance the welfare of the Afghan people during the course of the 5 years which have passed since the victory of the revolution. The wages of workers have been increased by 40 to 50 percent and the wages of civil servants by 30 percent. The measures aimed at enhancing the welfare of the Afghan people also took into consideration the interests of the Muslims--particularly their wish to perform Hajj.

As stated by the deputy head of the DRA Islamic Affairs Department while being interviewed by BAKHTAR Agency, the state spent over \$5.4 million. This figure met one-third of the funds required by the Muslims for their Hajj pilgrimage. This significant aid is an example of the importance the Afghan Government attaches to its relations with the Muslims.

The April Revolution has not only respected the interests of the Muslims but also placed them under its protection. A special provision has been included in the constitution of that country. This provision stipulates that the sacred religion of Islam will be respected and safeguarded. It states that Muslims have a recognized right to practice the traditions of Islam and that this has been guaranteed. These provisions do not conflict with (?practical affairs).

Religious holidays are being marked in Afghanistan. Lessons in schools being with recitations from the Koran. The state, on the other hand, is allocating large amounts of funds for the construction and restoration of mosques. For example, a total of \$740,000 were spent for that purpose last year. The (?dome of the Ravze-i Sharif Mosque in) Mazar-e Sharif, which is well known around the world, (?is being repaired). On the other hand, the construction of 30 more mosques has begun in Kabul and in a number of other provinces in Afghanistan. It should not be forgotten that the funds required for the construction of these mosques have been made available at a time when the damage caused by the activities of the counterrevolutionaries has been established at \$500 million.

Under false slogans such as "struggle for safeguarding Islam" the counter-revolutionaries sent into Afghanistan from Pakistan are not only destroying the homes of Muslim clergymen and setting fire to their fields but they are also killing their own brethren in violation of Koranic principles. Muslim clergymen are becoming victims of secessionist and terrorist activities. A total of 80 members of the supreme council of the Afghan Ulema and clergymen have been killed by the counterrevolutionaries who have been described as the guardians of Islam. Nevertheless, the terrorist activities have not succeeded in preventing the number of Muslims who support the sovereignty of the new life from increasing. This has been proved by the recent convocation of the Ulema council, the first of its kind in the history of Afghanistan. Over 800 clergymen from various provinces in Afghanistan participated in the meeting.

Anyone visiting Kabul will immediately be convinced by the truth in the above-mentioned remarks. A total of 649 mosques operate in Kabul. The voice of clergymen calling on the religious people to join them in prayer resound from the minarets of the mosques.

CSO: 1836/28

NATIONAL

MORE EFFORT URGED TO COUNTER 'POLITICAL NAIVETE' AMONG SOVIET YOUTH

Moscow SOVETSKAYA ROSSIYA in Russian 30 Sep 83 p 6

[Article under the rubric "You Ask" by Yu. Ozhegov, Doctor of Philosophical Sciences, Professor: "Political Naivete: In What Is It Manifested?"]

[Text] "Dear Editorial Board! While studying the materials of the June (1983) Plenum of the CPSU Central Committee, I came across an expression--'political naivete.' Will you help to figure out what this expression means?"

D. Smirnov

Barnaul

From time to time I paid a neighborly visit to Boris, a young man 20 years of age. On his desk--is a radio, constantly playing. The airwaves whistle thunderously, the signal now strengthening, now weakening, the music coming in snatches.... At times the announcer speaks in Russian, but with a noticeable accent.

"Well, so what?" he catches my glance. "It's a dance program. Solid music. Nothing, so to speak, ideologically objectionable...."

Naivete? Yes, as further conversation with Boris convinced me. A radio mechanic and a night student, he is sufficiently well read and analyzes political events with insight. Nevertheless, it took great pains to prove to him that the character of the musical transmissions, which are directed towards Soviet listeners with regular concern by tender-hearted American uncles, is also political. Boris agreed, only when I directed his attention towards the openly anti-Soviet meaning of some songs, the associational idea of the program: "Have a good time--everything else is nonsense," towards the information segment (as is known, politics also come through in the information segment) which is placed inobtrusively into the middle of the program.

Naivete, political immaturity--is a phenomena by no means new, (a fact which is today sometimes forgotten). V. I. Lenin spoke about it as early as the pre-October period, defining it first of all as "infantile" inexperience and near-sightedness in questions of politics, and the simple-minded, trusting attitude towards the hypocritical statements of bourgeois propaganda. But

in those days, naivete in politics was to a large degree determined by economic and spiritual oppression; V. I. Lenin regarded training of workers in political literacy as one of the main ways of overcoming it, and drawing them into the liberating war. How can the phenomena of this "childhood malady" be explained today?

There are a series of reasons. The youth, for example, has come to require that reality conform urgently and categorically to the ideals. The youth forgets (and sometimes does not even know) that for this, a persistent, daily effort is essential, a merciless giving of oneself. The shortages and difficulties that still exist in our reality, the gulf sometimes found between words and deeds, and money-grubbing may have a certain influence on their not yet fully formed consciousness.

The course of history has distanced today's young generation from the period of acute class conflict that took place in our country when the Komsomol put forward as a practical task: "to develop a class self-consciousness in the masses of union members"! Today's youth has not known either the horrors of war, nor the difficulties of reestablishing a disrupted economy, nor did it experience together with the Fatherland its most difficult years. By our reckoning, it is precisely a well-to-do life that is at times "at fault" that youth does not always properly evaluate the negative phenomena of the mode of life. Let's cite this fact: during the time of the All-Union "Your Opinion" survey conducted by VKSh [Higher Komsomol School] of TsK VLKSM [Lenin's Komsomol Central Committee], a definite percentage of young men and women stated that they have never come across a foreign ideology, although judging by the responses to other questions on the form, they know what individualism, careerism and bureaucratism are.

Great attention and a continually strengthening tendency towards the politicization of all forms of social life is merited. The fact is that in "purely" political processes, young people are able to orient rather well. (Infantile convictions, for example, similar to [the belief] that a relaxation of tensions is not tied to a political struggle, for all practical purposes cannot be found today). But here, the mutual ties between politics and art, morals, religion, fashion, just as for the above-mentioned Boris, have not been achieved to the fullest measure. The June Plenum of the CPSU Central Committee has emphasized that consolidation of the socialist consciousness proceeds forward in stubborn resistance to the recidivist petty bourgeois psychology, and in resistance to the ideological influence of imperialist propaganda that penetrates over various channels toward the consciousness of a certain part of the population.

What then are the symptoms of political naivete? It reveals itself first of all in questions, having to do with the relationship between socialism and capitalism, and particularly, as has already been stated, in non-political spheres. There's the well known method of Western propaganda--pass off individual achievements in technical affairs and technology as a general indicator of the level of capitalist development. All that can be interpreted in an anti-Soviet spirit and that can be put into motion to strengthen the

version of "thriving capitalism" in the words of the West German Sovietologist, K. Menert "is ideological--whether it be an automobile with an Italian license plate on the streets of Moscow, abstract painting or the theory of convergence of the systems."

So what then? There are people, in whose mind a sufficiently firm stereotype is formed: "If it's Western--it's better."

Trustingly paying heed to "foreign voices," some young men and women begin to think that extraordinary concern about the leisure and recreation of young people is being shown in the West. The class implication of "mass culture" is absolutely incomprehensible to them. And one can see, it not only endeavors to turn one away from life, but also to impose an indifference towards societal affairs and a consumer psychology. Both television shows for "their own" viewers and "dance hours" for Soviet radio listeners--are only preludes to political concerts.

I want to bring attention to another manifestation of ideological naivete as well--believing in rumors, which more often than not, have the same, sufficiently specific foreign source. In course of analyzing [the survey] "Your Ideas," about which we've already spoken, 4.8 percent of those questioned admitted that at times they use rumors in exchanging news. How can we here not remind about Lenin's warning that spreading rumors--is not only a vestige of the "gossipy tradition," but also a political device of the bourgeoisie!

When suggestions are heard about the necessity of decisively combatting political naivete, this should be considered: naivete--is not conviction. It is precisely a "childhood malady," a malady of growing up, on the one hand connected with the natural forming of the civic formation of youth, and, on the other hand, with the known shortcomings in our educational work. Naivete must be overcome, and preventive measures to forestall it must be combined with improved counterpropaganda work. There is nothing reprehensible in the fact that our youth listens to Western music, that it shows an interest in movies, provided we teach it to evaluate them from our ideological positions. And for this talks and discussions and skilled commentaries from leaders in art, at various levels are necessary, as well as in the All-Union press and on the PTU [television receiver]. One day I visited a discotheque in Kerch. When introducing the next Western singer or rock group, the narrators explained their political character, and about the mutual relations between the "powers that be," and explained the true commercial nature of their performances. You should have seen with what interest the listeners received this rich information. Unfortunately, both similar discotheques and public debates about the music, fashion, morals and their ties to politics are so far very rare in Komsomol organizations.

I cannot refrain from also saying that, in giving attention to questions of formulating the ideological positions of young people, it is necessary to also think about the fact that we cannot limit ourselves only to the criticism of those who wear jeans with Western emblems. We must keep in mind that fashion is fashion and that such young people will always appear, so long as the needs for modern things are not more fully satisfied.

In fairly judging Western music, intended in the best case for the average non-thinking man, we should also think about countervailing it with domestic dance music, and here we have, it would seem to me, not many successes. Here we must more fully utilize the fruitful experience of our friends from the GDR, which skillfully counteracts Western rock music with their own, and is developing the traditions of socialist art.

Political naivete in some of our youth certainly manifests itself. And we are not justified to brush off this phenomena, to hush it up. Quite the opposite, it follows that we should decisively go towards a frank, at times heated and pointed discussion, to explain, to persuade, to use examples relevant to today; a discussion giving rise to both a heroic deed and alas, at times a negative example. One must be able to win in such a debate, and be able to illuminate the truth. And not to leave without a response even one, albeit even an extremely difficult, question. If we do not respond to it, answers could be prompted by "voices" hostile to us. It is such common effort that will help us overcome that which we now call political naivete.

12505

CSO: 1800/31

NATIONAL

BETTER USE OF 'SOCIOLOGICAL PROPAGANDA' URGED

Moscow SOVETSKAYA ROSSIYA in Russian 29 Sep 83 p 2

[Article under the rubric "You Ask" by Zh. Toschenko, doctor of philosophical science, Department Head of Ideological Work at AON [Academy of Social Sciences] of the CPSU Central Committee: "Debate--Life"]

[Text] "I somehow ran across the term 'sociological propaganda' in the press. Can you talk about in some detail, what does it mean?"

V. Klimov

Saratov

Normally, when we speak of propaganda, we first have in mind the entire process of the diffusion of political, economic, legal and other sciences. This includes lecture-propaganda, and activities within the system of mass political studies and economic education, publications in the press, appearances on the radio and television concerning the problems of foreign and domestic life of our country. Actively participating in the propagandizing of knowledge are national education, cultural agencies, science, literature, art and so forth.

There is another form of propaganda--visual. Its purpose and meaning is to bring, in an ardent and intelligible form, to the attention of the people the most important political positions of the party and the government, to aid in recognizing the urgent tasks of socialist construction. Placards, bulletin boards, memorials, monuments carry out the role of direct carriers of such information.

What then is "sociological propaganda"? If one is to answer this question in a few words, then it is the propaganda of life itself, through the best of its standards, examples, experience. In connection with this it is germane to remember the words of Lenin that peasants could only be persuaded about the new organization of their working and social life only with the help of a concrete example that could serve as a model and, consequently, as a stimulus for changing one-owner farms to the path of cooperative development.

Sociological propaganda has always been used in the life of society. But it achieves special significance in the 20th century in connection with the expansion of mass media.

Speaking of the basic characteristics of sociological propaganda, one must first of all say that it concentrates our attention not so much on ideas and opinions as it does on the realities of the socialist style and way of life: on the features of work, mode of life, leisure and only through these (so to speak, in the final analysis)--it concentrates on the political and ideological system of society. It is hard to overestimate the effectiveness of this form of propaganda. For example a colorful account depicted through the means of the press, movie theatres or television about the life of young people on the new construction sites in Siberia has fascinated and continues to fascinate tens of thousands of young men and women, and inspires them to repeat the fate of their peers. Along with this, as sociological-psychological analysis indicates, the strongest impression is evoked not by an account of young people in general on the BAM [Baikal-Amur Railroad], but about the life of a specific person on that construction site: what does he do and how does he do it, with whom does he associate, how does he spend his leisure, what fascinates him, what excites him. Such a presentation, given in photographs, on film, in a magazine or newspaper feature is many times more effective than general, pompous dissertations about duty, about responsibilities.

Why (another example) have the Soviet people fallen in love with the television program "Ot vsey dushi" [From the very soul]? Because it tells about the fate of actual, non-fictional people, that overall are not very much different from many of us. And the fact that they are not much different, also impresses the viewer: in the heroes of the screen, we recognize ourselves.

Naturally, sociological propaganda is actively used by our ideological opponents as well. It is not by accident that images of government symbols, portraits of popular artists and singers, advertising slogans are printed on various items of clothing, purses and packages. They fulfill a goal-oriented ideological function and they are not as harmless as they might appear at first glance. How annoying it is to see some of our own young men and women become walking advertisements of the bourgeois way of life. At fault in this is not only the low level of class consciousness, but also our negligence: we have not yet learned how to practically take into consideration all the changes in fashion, to react to them in a timely way, to counteract Western production with our own, no less popular and with appealing symbolism. Only in this way (and not with prohibitions) can we direct youthful fashion into the channels we need.

An important practical conclusion follows from this: that not only mass media, but the immediate industry, especially light and local industries connected with supply of the youth's needs can and must participate in sociological propaganda of the Soviet way of life. Serious attention has been given to this in Estonia, for example. The enterprises "Marat," "Norma,"

and the Tartusk factory for plastic products have mastered production of beautiful and contemporary "trinkets." They also produce polyethylene packages, inexpensive sweaters, sport shirts and T-shirts with bright drawings and photographs.

Of course, we are not talking about blind copying of bourgeois propaganda methods. Let's not forget the fact that the latter advertises a consumer, parasitic way of life. Our values are completely different--love of labor, collectivism, social activeness and so forth. However, it would be completely wrong to think that propagandizing of these values could be conducted exclusively by traditional means--with the aid of lectures, discussions and so forth. How can one here not mention the words of V. I. Lenin: "Look at the bourgeoisie. How magnificently it is able to advertise that which is useful to it. How enterprises seen as "exemplary" in capitalist eyes, are extolled in millions of copies of THEIR newspapers, how from exemplary bourgeois institutions an object of national pride is formed!"

Skilled use of the knowledge of social-psychological potential of man, goal-oriented use of advertising, cinema, illustrated magazines, and design allows the bourgeoisie (not without success) to propagandize the values of their way of life.

Of course, the outcome of the struggle between the forces of socialism and capitalism is determined by objective factors. At the same time, one cannot ignore the methods of bourgeois propaganda. We should, in no lesser degree, be interested in propagandizing the advantages of the socialist way of life.

Is it at all necessary to persuade the reader that success will be achieved only with credible propaganda, one turned directly toward the person, towards his feelings. Let us take, for example, the song "Moscow Nights" the music of which became one of the theme melodies of the All-Union radio. It has no lofty words about patriotism, yet nevertheless this song educates a person in the spirit of Soviet patriotism to a much greater degree than the thunderous "bam-bam" called upon in the conceptualization of the authors to glorify the heroism of the builders of the Baikal Amur Main Line.

At the foundation of sociological propaganda lies the symbol. It could be a sign, a graphic or a verbal image. But it is not limited to this. Numerous cases are known, when a literary hero and even a real person becomes the symbol of the socialist way of life. Remember the names which have entered the private lives of entire generations: Stakhanov, Matrosov, Kosmodemyanskaya, Gagarin.... Today such standards or figures to be imitated are few. But not because they do not exist in real life. Quite frankly, we are still poorly devoted to showing vividly heroic people--our contemporaries, concerning which the June Plenum of the CPSU Central Committee has completely justly reminded us.

In conclusion, let me again stress: sociological propaganda is not something new, something previously unknown. It cannot (and should not) replace other forms of propaganda activity. But it is absolutely essential we take it into consideration, "cultivate" its devices and methods in our practical ideological work. Because this is the most direct and reliable path to the consciousness of man.

NATIONAL

NEW OFFSET PROCEDURE USED TO CENTRALIZE RAYON NEWSPAPER PRINTING

Moscow ZHURNALIST in Russian No 10, Oct 83 pp 42-43

[Article by P. Rachkov, Vladimir: "How People Got Rid of Metal Type"]

[Text] On 26 June 1983 a state commission accepted a centralized system for printing ten rayon newspapers by offset with the use of the Kaskad phototypesetting complex on the base of the Vladimir Oblast Printing House.

There is probably not a single journalist who has never held in his hands a line of text prepared by a Linotype machine, who has not tossed it back and forth, silvery and still hot, from hand to hand. And, of course, one who each time has not been enraptured by the "intelligence" of the typesetting machine when observing the matrices, after spending some time in the casting unit, sliding along the rack of the upper elevator and then falling -- each into its own channel! -- into the proper sequence in order to go back to the casting unit. While watching that, it is as though we do not notice that, located off to one side of the Linotype operator, is a pot with molten metal. True, there is a hood over the pot, but nevertheless the working conditions for the Linotype operators are considered to be dangerous. Nor do we notice that the newspaper pages that are prepared from the silvery lines are very heavy. And the stereotypes are also heavy. And those who cast them also have to work with molten lead. But technology is like that! And so it seemed that there was no way to go to get away from typesetting in metal.

Phototypesetting, which has found its way into the production of books and magazines, used to be considered insufficiently reliable for newspaper production in view of its technological complexity. In addition, it is offset printing, for which newsprint is not suitable.

But then the Rybinsk Printing Machinery Plant manufactured several small roller machines, the POG-60, which are not "squeamish" about newsprint. One substantial hindrance on the path of the new technology disappeared. Another lay in the specifics pertaining to rayon newspapers. They come out 3 or 4 times a week, in printing runs of 5000 to 13,000 copies. Consequently, complicated, expensive equipment is predestined to remain idle. But, most importantly, the rayon printing houses do not have the personnel who are able to operate the complicated technology efficiently. For those reasons the changeover to phototypesetting seemed to be appealing, but risky.

And so the new technology, so to speak, knocked on the door. The problems laboratory at the Leningrad Electrical-Engineering Institute of Communication imeni Bonch-Bruyevich developed and conducted in Leningrad Oblast an experiment in the centralized printing of two rayon newspapers with the use of communications technology to transmit materials to the base printing house. The results were promising. A way out had been found. It lies on the path of the centralizing of the printing of the rayon newspapers.

RSFSR Goskomizdat proposed to the Vladimir Administration of Publishing Houses, Printing Industry, and the Book Trade that it consider the question of the centralized printing of rayon newspapers on the base of the oblast printing house. To the credit of the Vladimir printers, they made no attempt to excuse themselves, giving as their reason the crowded conditions in the production areas or the lack of personnel, but, instead, they immediately and eagerly engaged in this exacting job. They considered it to be an honor to be the first in the country to assimilate the new technology.

In the course of the introduction, it was necessary to resolve not only technological questions, but also organizational ones. How will the proof-reading exchange take place? Will the galleys be sent to the editorial office? It's too far. Read locally? Who would be responsible for doing it? Who would assume the responsibility for signing the issue to press? How would the illustrations and the composition mockup be delivered?

Now that is all behind them.

The sector for the preparation of the printed forms was housed in three adjacent rooms. For a journalist or printer who is accustomed to the traditional technology, it is difficult to believe that these small-sized pieces of equipment have anything to do with the publishing of newspapers. One's eyes look for Linotype machines, makeup and proofreading machines, type cases, and instead of them one sees a data transmission apparatus (ADP-1200), automatic phototypesetting units (FA-599s and FA-1000), a unit for developing the copies, mounting tables, etc. Everything is painted in colors that please the eye.

The indicator lights flash on in a piece of equipment the size of a typewriter: it has begun received material being transmitted from an editorial office located in Suzdal' (or in Kol'chugino). The coded tape slides along. The normative time for transmitting the material for one page is 10 minutes, but actually it takes 4 minutes. When the reception is completed, the tape can be put into a decoder, which, operating at the speed of a teletype, will produce the received text. But there is no need to do that. The material has been carefully read at the editorial office, and the corrections have been made from tape to tape. It can be put into the phototypesetting machine. In the Kaskad complex this is the most "intelligent" machine. It has been trained not only by electronic specialists, but also by linguists. The machine will precisely execute all the instructions issued by the operator when encoding the tape and will convey them efficiently.

The most interesting feature in the equipment is the type carrier. It is a removable strip of tape, along the sides of which are situated transparent

letters against a dark background. These are the newspaper typefaces in two fonts, in light, boldface, and italic. The encoded tape "forces" the type carrier to rotate and shift along its axis (it only takes a fraction of a second!), and to put into position under a flash of light one letter after another. If necessary, one can easily replace one type carrier by another font. The headlines are set on a large-point machine. The size range is from 18 to 96 points.

The filled cassette, which is similar in size and shape to the Feliks calculating machine, is carried to the developer. The film that has been processed in it (according to the old technological system these would be, as it were, impressions from the galley) are dried out, and then, together with the positives for the illustrations (the originals are delivered by mail) and various kinds of layout elements, is put onto the mounting table. There the pages are made up in accordance with the editorial mockup. This is a kind of printing form, except that, instead of a frame, there is a piece of glass that is lighted from below. The glass is marked off into a grid like graph paper and it is covered by a magnetized film, to which the columns of text, the positives of the illustrations, the headlines, the lines, and the decorations "self-stick."

The finished copy goes to the contact-type copying frame, and is exposed onto a light-sensitive offset plate. The printed form is ready. It is thin and flexible. It is applied to the printing cylinder of a rotational offset machine. The printing can begin.

Excuse me, an experienced newspaperman might ask, but how have you resolved the question of the proofreading exchange and the transmission of the mockup?

The proof sheets are read in the print shop. One proofreader takes care of two newspapers. The paper is signed to press by the releasing official, who has been given the rights of deputy editor. He also is a person who takes care of two newspapers. It is he who provides the makeup man with the mockup copy, which is prepared, as usual, by the secretary of the editorial office and, in encoded form, is transmitted to the oblast print house, as ordinary material. Decoding it and translating it into the language of graphics is not particularly difficult, since the secretary prepares the mockup on a blank form that is marked off in a grid. The releasing official has the same kind of blank form. The squares in the grid that run along the horizontal are the columns, and those that run along the vertical are five lines of brevier. They are numbered. During the coding an indication is given of the headline for the material, what type it is set in, and then the numbers of the squares that will be occupied by the particular material, and the first and last word of the text. The mockup code in the decoded form occupies approximately half a page.

The journalism schools at Moscow State University and Leningrad State University have prepared standard mockups. It was kept in mind that the editorial office will indicate only the number of the standard mockup on the basis of the album, but the releasing official himself will decide how to arrange the material. However, in practice the secretaries of the editorial offices and the editors, who justifiably consider the mockup to be their

prerogative, use the services of the standard mockup only as a kind of prompter.

The proofs are read twice. The number of errors is in direct proportion to the operator's attentiveness and skill, the good working condition of the apparatus, and, most importantly, the quality of preparation of the material on the editorial desk. The correction of the proofs in photographic type is probably more complicated than in the Linotype form, because here, in order to correct a word, it is necessary to reset three lines (it is difficult to hold only one line when mounting it), to introduce the tape into the phototypesetter, and to develop the tape. This is, of course, complicated. In addition, the cutouts and paste-ins themselves in the process of mounting are more difficult than the replacement of a line of Linotype. The people in the editorial offices know this and attempt to keep the corrections to a minimum.

And so, in Vladimir Oblast ten out of 16 rayon newspapers are printed by the offset method. One can sum up certain results. This is an extremely good and profitable job. Economists have not yet given their final word, but the preliminary computations promise a rather considerable benefit. It is important that the people engaged in preparing the print forms, have been freed from harmful working conditions. The occupation of printer has become a prestigious one. But the ones who have benefited most of all are the readers. The quality of the execution of the printing has become immeasurably higher. The people of Kol'chugino, for example, who used to get the newspaper erratically when it was produced on the old technology, simply failed to recognize their GOLOS KOL'CHUGINTSA that was printed by offset. The editorial office even deemed it necessary to explain to the readers why their newspaper had suddenly started to look so nice. The ZNAMYA newspaper in Kaneshkovo, which was criticized in almost every survey for its poor composition, sharply improved the quality of its composition and was awarded a certificate at an All-Union Competition.

All the newspapers have benefited with regard to the printing quality of the illustrations. It is interesting to note that the newspaper compositors changed over to a 4-column or 5-column page, and have rejected the 6-column page, which is supposed to make it possible to improve the appearance of the newspaper. The newspapers have not suffered from that, but have gained in their time-responsiveness. It has been computed that a 6-column page requires the compositor to spend one and a half times the amount of time for a 5-column page, and twice as much as a 4-column page. That is a tangible loss of time.

The workers in the editorial offices which have changed over to the new technological processes have learned a lot, but they are not making complete use of its capabilities.

The brunt of the work of introducing the new technological processes fell on the shoulders of the Vladimir Administration of Publishing Houses, Print Houses, and the Book Trade. But that administration has constantly felt the support provided by the press sector of the CPSU oblast committee and RSFSR Goskomizdat.

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NATIONAL

NEW MEDIA APPOINTMENTS APPROVED

Moscow ZHURNALIST in Russian No 10, Oct 83 p 79

[Item: "Appointments"]

[Text] Burlatskiy, Fedor Mikhaylovich. Confirmed as political correspondent for LITERATURNAYA GAZETA. Born in 1927. Graduated from Tashkent Law Institute. In 1953-1960 was deputy editor of a department of KOMMUNIST magazine. From 1960 through 1964 worked in the CPSU Central Committee apparatus. In 1965-1967, political correspondent for PRAVDA. Since 1967, engaged in scientific work: scientific associate at the Institute of World Economics and International Relations, USSR Academy of Sciences; deputy director of the Institute of Concrete Sociological Research, USSR Academy of Sciences; sector chief, Institute of State and Law, USSR Academy of Sciences. Since 1975 has headed a department at the Institute of Social Studies, attached to CPSU Central Committee. Doctor of philosophical sciences, professor.

Bychkov, Yuriy Aleksandrovich. Confirmed as chief editor of the Iskusstvo Publishing House. Born in 1931. Graduated from Moscow Air Institute. Has been working in the press media since 1962: was literary associate of the SOVESTKIY SPORT newspaper; then literary associate and correspondent of SOVESTKAYA KUL'TURA newspaper. In 1974-1977 was in charge of the editorial office for literature dealing with the esthetic indoctrination of youth, of the Molodaya Gvardiya Publishing House. From 1977 through 1979 worked on YUNYY KHUDOZHNIK magazine: deputy editor in chief, scientific consultant. Since 1980, deputy editor in chief of the Chief Editorial Office for Belletristic Literature, USSR Goskomizdat.

Yefremov, Yuriy Fedorovich. Confirmed as director of the Izvestiya Publishing House. Born in 1940. Graduated from Moscow Printing Institute. Has been working at the Izvestiya Publishing House since 1960. Was an adjuster for printing equipment, department chief, and party committee secretary for the publishing house and print shop of IZVESTIYA. Since 1981, deputy director of the Izvestiya Publishing House.

Zholkver, Aleksandr Vladimirovich. Confirmed as political correspondent of Central Television and Radio Broadcasting. Born in 1924. Graduated from Moscow Pedagogical Institute of Foreign Languages. Has been working at Gosteleradio since 1950. Has been editor, senior editor, reviewer, head of

correspondent points for Soviet Radio and Television in East Germany, then in West Germany, and commentator. Since 1981, has been commentator in a group of foreign-policy commentators at the Main Editorial Office of Propaganda, Central Radio Broadcasting to Foreign Countries.

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ASPECTS OF RURAL THEME, PAST IN LITHUANIAN LITERATURE

Vilnius KOMMUNIST in Russian No 8, Aug 83 (signed to press 19 Aug 83) pp 61-69

[Article by Al'gimantas Zurba: "A Return Connection"]

[Text] The board of the republic's Union of Writers has conducted a travelling plenum in Shyaulyayskiy Rayon. We visited farms, met with the farmers and their directors, saw the virgin soil of the modern village, became acquainted with the accomplishments, shared concerns, and discussed with each other the problems that are troubling us. This was natural. The Food Program and other important decrees of the Communist Party and the Soviet government are stimulating an expansion and deepening of the creative intelligentsia's ties with the workers and are requiring a deeper study of the life of work collectives and its reflection in artistic works.

Comrade Yu. V. Andropov, general secretary of the CPSU Central Committee, said during the June 1983 CPSU Central Committee Plenum: "All of us see how the effect of art on the people's minds is strengthening as the people's cultural level rises. The opportunities for its active intervention in social life are also thereby growing. This means that the responsibility of artistic figures for having the powerful weapon, which is in their hands, serve the cause of the people and the cause of communism is increasing to an enormous degree".

Party organizations both in the city and in the village are using many tested indoctrinational work methods, tempering the people ideologically, implanting communist ideals in them, instilling a sense of collectivism, raising their activity, and calling upon their members and all of society to approach in a responsible manner the evaluation of the present times and to see the prospects. Along with other indoctrinational means, literature has always been, is and will be a large force. By using its achievements skilfully, it is possible to expand significantly an individual's ideological and cultural outlook, inspire him to fruitful work and teach him to overcome obstacles and to indoctrinate himself and others.

In recalling the lessons of this plenum of writers, I would like to look more intently at the rural theme in Lithuanian Soviet literature, give some thought to the force that it has for the multifaceted indoctrination of the individual, and touch upon the questions that are also troubling writers.

The ways to form a personality are different, but its formation is hampered if only items of daily life are accentuated during this without regard for their dialectical connection with the past and their dynamics. The best achievements of Lithuanian literature clearly reveal the historic journey of man to today-- a man who has passed the test of time and the shift of social phenomena. Using the experience of national creativity, the writers of the former agrarian kray treated the worker of the land even in their first artistic works, pondered over his difficult fate and glorified his work. There was Donelaytis and following him the bright intellects of later centuries. Finally, there was the powerful force of Zhemayte's talent. The rural theme grips all of our classical literature. Ye. Simonaytite, P. Tsvirka and A. Venuolis-Zhukauskas have carried this tradition into Lithuanian Soviet literature, enriching it with original works which reveal our people's journey to today's socialist times. Having become reading-books, many important novels and works of other genres are forming the individual's world outlook from his school years.

Modern writers are also turning to the past. By looking attentively, for example, at the novels of P. Treynis and I. Machyulis and individual works of V. Dautartas, K. Sai and many representatives of the younger generation, we see the influence of folk-lore and ethnography in them. Their creativity is built on the conscious conviction that the age-old culture of every people, which is rooted in the depths of the centuries, and their customs are an enormous value which must be perpetuated and preserved in our rapidly changing age.

They often return to the past of our village when the images and pictures, which have been preserved in memory since childhood and youth were becoming incomparable riches. The entire force of talent appears only with their use. Of all the modern writers, these words can be primarily attributed to Yu. Baltushis. Along with the images of other village characters, Yuza, a peasant from the village of Kayrabale who wanted to keep aloof from the entire historic whirlwind but who was seized by it with inexorable force, is also known throughout the country. This hero, who seemingly reiterates the motifs that are observed in the works of many other writers is, however, Yu. Baltushis's distinctive creation -- a highly national image which reveals the tortuous path of a large part of our peasantry during the prewar period and the war years which led to the first years of collective labor.

M. Slutskis, a master of psychological prose and the internal soliloquy, analyzes the general laws of the exploiter society and the difficult lot of the farm laborer from a different point of view in his novel "Chuzhiye strasti" [Foreign Passions]. Sharp social conflicts and dramatic clashes interest him.

For our literature, however, the treatment of the past, which is connected with the attempts of writers to reveal the epic picture of national life, is perhaps more typical. V. Bubnis's novel "Golodnaya zemlya" [A Hungry Land] appeared 12 years ago. Why did the writer address the topic of the struggle

for land, which had been already raised repeatedly, and touch upon the war and postwar periods? In order to demonstrate his capabilities as a novelist? Only some time later after the publication of two more of his novels did it become clear: It was the prologue to a serious work. Wishing to tell the saga of the land and the individual, the prose writer had to begin with the sources.

One of the most significant prose works of recent years was created in this way also -- "Sredi rovnykh poley" [Among the Level Fields] by I. Mikelinskas. The mentioned novel is the first part of a large work. Our classic writers have already touched upon this topic in some manner or other -- it is developed with special force in P. Tsvirki's "Zemle-kormilitse" [The Land-the Bread-basket]. Nevertheless the writer returns to the Thirties of this century since for him it is a necessity evoked by the desire to reveal the problems of the latest period more thoroughly.

The mentioned works and several, which have not been mentioned here, reveal the substance of the time of the exploiting system in Lithuania, which is more and more remote from us. They provide an opportunity for youth, who are unfamiliar with this period, to understand the contradictions of bourgeois society and to become convinced of the advantages of our life not by a simple comparison of facts but with the help of artistic images.

It is impossible to evaluate today and the latest achievements without trying to understand one of the most dramatic periods in the history of our kray -- the postwar years. It was a complex and very profound sudden change in the life of the peasantry. It was civilian opposition that had not been finally realized by the subsequent generations. It was the necessity to make a decision. It was the inevitable death of the old which was accompanied by the difficult selection of a new path -- through sacrifice, blood and the clash of ideas. It was sharp conflict situations. This important subject has been reflected broadly in literature. It is clearly seen both in poetry and in prose.

A new generation of gifted writers, whose formation occurred to the echo of the shots of war and during the postwar years, arrived on the crest of the new life. Their first steps in literature were connected with the realities of those uneasy years. During the Fifties and the beginning of the Sixties, the novelists M. Slutskis, V. Dautartas, I. Mikelinskas, and others, who boldly looked the grim postwar reality in the eye and who analyzed the sharp social and very complicated moral conflicts, declared themselves at the top of their voices. The contribution of A. Potsyus was one of the most noticeable. Many of his stories have become classical examples of this genre. In them, profound social general conclusions are contained and the lot of the peasant, who has become lost in the whirlwind of the class clashes, is revealed.

The tragedy of the golden mean philosophy has sounded with great artistic force in the novel by M. Slutskis "Lestnitsa v nebo" [Stairway to Heaven].

The romantic colors have emphasized even more the opposition of the obsolete and the progressive and have revealed in a timely fashion the acute problems of the postwar years which have been touched upon in many of his short stories.

Sharp characters who are able to be on the level of the heroes in the classical works, which tell about the old village, are revealed in the books on this subject. True, this motif began to sound in a more muffled manner later although it has not disappeared completely. The realities of the class struggle are reflected in some manner or other in the works of I. Avizhyus, V. Burnis and V. Petkyavichyus; and distinctive modifications of the clashes of that period are revealed in Yu. Pozhery's novel "Brat'ya Shalny" [The Brothers Shalny] -- representatives of the younger generation -- and in the works of R. Shavyalis, B. Radzyavichyus and R. Gudaytis. As was already mentioned the creative development of this subject is itself a significant cultural wealth; in addition, it has enormous indoctrinational importance especially for the ideological training of the youth. For youth who have not directly encountered the problems of class relations but who, however, are being subjected to the effect of the ideological skirmishes and whom propaganda, which is alien to us, at times confuses, it is extremely important to understand the essence of yesterday's civic battles and the essence of the serious and sudden social change. This knowledge helps the individual during his formation and implants a sense of Soviet patriotism in him.

Of course, even the most substantial and fundamental social reforms do not immediately solve all problems. Time introduces its own adjustments and each new stage in society's development raises new questions for the individual. Possibly that is why the individual always looks with enormous attention for a reflection of the present times in art. He expects an analysis of the phenomena which are close to him and wants the artist to help him in his every day life and to come to rational decisions.

It is not in the least easy to create an impressive portrait of contemporary man and to get to know the latest social processes. Wishing to find a reflection of today's actualities in literature we usually turn to the story and the short tale-- those scouts of the latest phenomena. Portraits of workers in the kolkhoz village have been depicted on the pages of short stories by A. Potsyus, Yu. Aputis, E. Ignatavichyus, R. Shavyalis, R. Granauskas, B. Vilinayte, and other writers. I. Machyukyavichyus, A. Markyavichyus and E. Mikulenayte have devoted works of a larger scale to them. Today, however, the story has lost its former importance, and the shallowness of its subject matter can be linked with the retreat of short story writers from urgent social problems. Even in the works of the most experienced experts, they seemingly turn into a vapor and sharp corners are avoided.

One cannot fail, however, to single out one author. That is V. Rimkyavichyus. In his works of the last 15 years, the rural motif stands out. The author boldly undertakes the most contradictory material. True, at times haste is demonstrated and at times he glides over the surface of phenomena; however, the impressive and broad panorama of the Lithuanian village is truly revealed in the best of his stories in the collections "Sel'skaya khronika" [A Rural

Chronicle], "Girenasy", "27 ispovedey" [Twenty-Seven Confessions] and "Spokoystviye dolgikh teney" [The Tranquility of Long Shadows]. The rural individual has arrived at today through the enormous tests of the war and the postwar years. Casting aside ancient customs and overcoming the difficulties of social development he is marching forward; new values have been engendered in him; and, at the same time, the consequences of the phenomena, which are dying out today, are being revealed. V. Rimkyavichyus paints the life of a peasant without adornment, he does not avoid sharp conflicts, he defends the truth passionately, and he raises critical problems. In his works, we find that several of the more refined -- possibly, more delicate -- artistic prose works lack this.

The image of a peasant with his thoughts, concerns and interests is revealed more comprehensively in the tale and novel. I. Nachyukyavichyus has devoted many of his works to this subject. Questions concerning the morals of the peasants, as a rule -- of the youth, interest his main character. It is a pity that this sensitive writer does not attempt in his works to analyze more deeply the complex phenomena in the modern village and get to their initial causes. The trilogy by V. Bubnis is related to the more profound literary village prose works. The author, as no other in our literature of recent years, illuminates broadly the journey of the Lithuanian from the difficult struggle for land to the brilliant social reforms of today when cities have grown up and many rural inhabitants are pouring into the ranks of the modern working class. A keen artistic ear has permitted the author to catch the most important thing, that which has a universal nature and that which, as they say, soars into the air and really exists. The trilogy novel "Pod letnim nebom" [Under a Summer Sky] remains one of the most brilliant works that tells about the modern village and "Tsveteniyе neseyanoy rzhі" [The Flowering of Unsown Rye] sensitively reveals the separation of the village individual from the land and the large changes in his life, which were dictated by the times, although time by itself has still not been able to erase memories about their peasant past from the memories of many of today's workers.

R. Kashauskas is a serious continuer of the rural tradition in our latest literature. His works during recent years are distinctive and powerful. In the novel "Malye nashi grekhi" [Our Sins Are Little Ones] and in the tale "Zeleneyushchiye kholmy" [The Hills Are Becoming Green], the author quietly and intensely tells about the people of socialist Lithuania and analyzes their lot. In these works, there are a healthy romance, spiritual beauty and vital tests which fall to the lot of the heroes. The main thing is that in them great respect for the personality of the individual, about whom the author is telling, is always sensed and the spirit itself of the village is thoroughly and deeply felt.

I. Avichyus, a Leninist Prize winner, has repeatedly maintained that the "life and people of the modern Lithuanian village are the main subject of my works". This theme passes through all his earlier works, tales, stories, and sketches. The village has also become one of the most important components in the novel "Poteryannyi krov" [Lost Shelter] which brought wide fame to the author among the union-wide readership. Almost 20 years ago, the writer

depicted the modern Lithuanian village, as an enormous complicated world, in one of the most brilliant works of our modern prose -- the novel "Derevnya na pereput'ye" [Village at the Crossroads]. The author talks with unfailing civic passion about the large social changes for the better and touches upon the most pressing phenomena without fearing their complexity and diverse interlacing. Against this background, he paints the vivid figures of peasants. One remembers communist Arvidas Toleykis, the chairman of a kolkhoz and an individual who is persistent, who struggles against inertia and the remnants of the past and who helps people to overcome doubts and the difficulties which life has still not overcome. That is why he was able to inspire and uplift the farmers. This literary image is apparently the best that has been created in our literature during the last two decades; not a single other character has excelled him in his artistic style. The novel's inspiration sounds topical even today, and many of the problems, which were raised in it, have been aggravated even more today. The village -- both the one described by the writer and the real village -- is continuously on the path of searching, the vital paths of the people are always intersecting in it, and the disturbing wind of change is felt in it.

"Dyagimay" is also a distinctive tangle of rural problems. It is one of the most controversial books of recent years not only in the works of the author himself but also in all of our prose. The scheme is profound. Again, an epic picture of the village. The fate of the Girinis family provides the author an opportunity to depict in the most minute detail the life of a kolkhoz village, and the characters of Danielyus and Apolinaras Maldeykis--responsible party leaders -- reveal the entire depth of a modern leader's psychology. The most pressing problems of today are raised in the novel and the author attempts to reveal their essence through a dialectical connection with the past.

The material's vitality excites the reader and the book leaves no one indifferent. A great deal of that which troubles all of us and which does not permit us to be calm is indeed touched upon in "Dyagimay". The writer exposes everything that impedes progress and demoralizes man.

The majority of the characters in this novel are outstanding people. Many of the episodes leave a deep impression. However, there are also characters who are depicted without sufficient convincingness from a psychological point of view. The scheme is serious; however, the result is apparently not quite that for which the author strove, it is necessary to suppose. We expect from this author, who is talented and -- this is especially important -- very true to himself and to the reader, new works about the Lithuanian plowman who is so loved by him.

Such -- in general features -- is the panorama of our rural theme in literature. Here, there are many years of tradition and the work of modern writers. Far and near, the past and the present. There are dull works and there are weighty works. It is a large cultural wealth and enormous irreplaceable reserves of cognition. A great deal can be drawn from there; however, a broad look at the works forces one not only to be happy but also to ponder and discuss the problems that are pressing for writers.

In the first place, there is tradition itself. We often find in the articles of critics the usual statements about the rural note in Lithuanian literature. Yes, this is true if one has in mind the literature which was created earlier. But how are things going with contemporary literature? We will analyze original works which have been created during the last 15 years. Under certain conditions, one can call the works of this period new or the latest. We can find in this stream a little more than 20 collections of stories, which often also contain short tales (re-issued editions and collections of selected works are not being referred to here), in which the ways of a village inhabitant are revealed in some manner or other. Of them, only nine books are completely devoted to this subject. It is outstanding prose. All told, 19 works on a village theme have been created in this area since 1966. All told, the burning problems of today are analyzed in five of them.

True, there can be several reservations. We will find in the stream of literature of recent years poetic works and artistic journalistic and documentary journalistic books which are devoted to the mentioned theme. Finally, we can console ourselves with this thought: Several novels, which are devoted to the mutual relations of man and the land, have contributed to the wide fame of their authors not only here at home, in our country, but also beyond the boundaries of the motherland. One serious book outweighs 10 others on the scales of artistic values. Nevertheless, it is necessary to admit that the village theme in our literature has been considerably weakened today. Is this accidental?

Evidently not. The wide-scale social changes in Lithuania's life are exerting an inevitable effect on the creative process. Cities and industry have grown during the years of Soviet power. We have available an enormous detachment of scientific intelligentsia and cultural workers. Agriculture has changed beyond recognition. Of course the evolution in man's consciousness is taking place more slowly than in the social processes. However, a reappraisal of values is also inevitable. The image of an intellectual, of a man in the spiritual sphere, is appearing in literature, especially in prose. The most powerful works of the masters of our psychological prose and internal soliloquy have been devoted to him during recent years; and authors, who write in the traditional style, have not disregarded him. In many books, a certain separation from the specific realities to today is felt and a person's existence is connected with the global problems of the planet. In our age, it is difficult to embrace the whole world; many of its problems are so common that they deeply affect the consciousness of every individual. The question arises before each one: Who are we, where are our roots? And then we turn to our kray's past, sometimes without relying on concrete historical material and only collating for it the general laws of man's existence. True, writers -- especially city inhabitants by birth -- are beginning to analyze -- still timidly but nevertheless persistently -- the problems of an individual who is connected with industry. For the first time the fingers on one hand are not sufficient to count the important works in which an analysis of an especially important theme -- the formation of a young person -- is given. Thus, the village has become a rare guest in many books or passes through them only as a motif which is dialectically interlaced with others.

It is not worth while to complain about this. Such is life, such are the changes which are occurring in it, such does literature regard it. The general laws and the weak spots, which we find in works reflecting the daily life of the village, are another matter.

It has already been mentioned that the theme of the past still dominates in the latest books. No matter how we explain the reasons for this, this symptom cannot cause joy. Literary facts themselves testify that we still do not always manage to embrace the contemporary life of the village and delve deeply into it.

Incidentally, flaws also exist in the reflection of the departed village. We have talked a long time about the shortage of serious historical works. For example, the realities of even the serf village flash for a moment in the books of many writers of the younger generation; however, they are so abstract and so far from serious historical research that they cannot serve as evidence of the humdrum life of people of this or that period. There are still no clear pictures of the war years in our literature which would thoroughly reflect the ways of a Lithuanian peasant. Highly artistic canvases of the partisan movement in our kray have still not been created. Even the best works about the postwar period testify that the materials on the changes, which occurred during those years, have still not been exhausted.

One should look at a great deal more broadly and more deeply. It is hardly worthwhile to be satisfied with the earlier created models of characters who demonstrate the confusion and casting about of the Lithuanian peasant, who has often been afraid all of his life, and the dramas that are connected with this. The impression is created that the tempest of historic reforms was nearly a fatal force, which rudely imposed the new way of life on man, and that his participation in this struggle was limited only to adapting to the reforms. But, you see, the historical truth is much more complicated. Time forced the people to not only examine from where the wind of change was blowing. Many of them joined the struggle for the future not in life but in death, having evaluated this path from a class position and having recognized its historical necessity.

The new life did not by any means have a primitive enemy who was guided by a bourgeois ideology that had taken deep routes. Where is the dialectical reflection of these battles in man's consciousness? The struggle of views and the reappraisal of values are continuing at a time when the shooting has died down long ago. Even today in the face of the impressive reforms, the echo of the postwar clashes does not ring out. This, however, is taking place in a new capacity, naturally joining in the modern ideological struggle and affecting the consciousness of youth. In this regard, unfortunately, we are still too timid in our books, we are not venturing to expose the phenomena of a life that is alien to us, and we are not revealing their logical connection with yesterday. Keeping in mind the distorted views on work, socialist property, the striving for enrichment, the materialization of relations, and the petty bourgeoisie, which are still being encountered, this connection is being demonstrated rather clearly.

It appears that only images of heroes of the postwar years of great artistic strength are still being born at the writers desk. The beginning of kolkhoz construction in the Lithuanian village has been depicted poorly. One-two stories; incidental pictures in the novels of I. Avizhyus, Yu. Baltushis, V. Bubnis, and other writers; the distinctive view of M. Karchauskas on this rich and vital material in his poem "Zhvirgzhdė" -- these are only the first swallows. We still have no works similar to Sholokhov's. Without them, the journey of our village to today cannot be immortalized in the necessary way. As is said, there is no end of work. Of course, the older writers, who are trying to provide an epic picture of our village, will tell a great deal. However, the detachment of writers in the so-called middle generation should do more work in this area. Their contribution could be much more weighty because during those times the most vivid impressions were saved in the consciousness of those who are now 40.

Many problems are arising in connection with the depiction of modern village life in our books. It is possible to encounter journalistic inserts and author reflections in new novels. There are interesting ones among them which are organically linked with the entire artistic fabric of the book. At times, however, a great deal is perceived as a foreign body. Why? Is it not because we have sensed a shortage of topical, bold, frank, and aggressive journalism during recent years in our republic's press? Is that not why writers interweave unreasoned and not always sound considerations into the fabric of a book although they at times peep out pitifully and lonely in an artistic work? Are not many writers working in the cornfield of the publicist? Are not the actualities of the village worthy of the words and attention of literary writers?

A writer's word should come both from the mind and from the heart. Is this why so few authors are deciding to reveal the realities of the new village? Why are all of us forced to admit that it is given only approximately in many works -- at times even in solid ones? Is the following not occurring: Many of us, having sensed that we actually have a poor knowledge of the modern village, consciously avoid this subject? Is this not a retreat from reality, ignorance of the future? Has this not truly contributed to the appearance during recent years of a number of works devoted primarily to representatives of the artistic world?

Yes, we continuously repeat: The village is changing. When travelling near it, we see new settlements and wide fields. Can many of us, however, brag about the fact that we have lingered in this new village, looked closely and attentively at its people, investigated their humdrum life, and sensed -- not hastily and not by hearsay but directly -- how the machine operator, specialist and worker on the modern farm live and what they are thinking about in this village that has changed beyond recognition? How do they regard the land, what gives them spiritual strength for such difficult work, and what are they striving for.

A meeting with farm workers from the "Uzh tayka" Kolkhoz in Shyaulyayskiy Rayon, which was recently held in the Union of Writers, comes to my mind.

They did not come by accident. We have been on friendly terms with this farm for more than 10 years, and many of us have visited it repeatedly. The writers began the discussion. Honestly speaking, the beginning did not cause any joy. Even the more astute writers relied on incidental observations and on an item remembered by them. These could in no way substitute for a full-blooded picture of the modern village. Others, besides relying on a rough knowledge, spoke with enthusiasm; and this optimism appeared somewhat naive. Ch. Karbauskis, the kolkhoz chairman, and the specialists, who had come with him, were forced to explain patiently a great deal to our writers.

Of course, such meetings are not an indicator. Each author accumulates impressions in his own way, and some of them are beautifully acquainted with many people in the modern village. However, both the case cited and a deep analysis of literature nevertheless testify to a shortage of comprehensive knowledge and vivid impressions. One cannot know enough as a result of incidental visits to the village when you often go there to show yourself rather than to examine its problems. Is it really possible to create an imposing image of a modern corn grower without this knowledge? The entire history of literature and the classics clearly testifies that the greatest wealth of a writer -- along with talent -- is his delving into the essence of things.

The nostalgia for the past, which does not always resound justifiably in individual stories and novels, forces one to think about the fact that we at times are seemingly afraid of the latest changes in the village and do not always trust them. Of course, anything is possible; rapid reforms are impossible without annoying errors. However, does a deliberate unpleasantness, which is consciously not corrected by real facts, not really impede an objective discussion about today?

A great deal in the rural person is changing in connection with modern production, which is more and more likened to industrial production, and with the need to acquire this or that specialty and bring the farm to a scientific basis. How are the objective economic changes being reflected in the views of the older generation's representatives? Has the change been carried out to the end? You see, you at times find even in the most beautiful village quite a few manifestations of egoism and one's own views, and you sense that the concept "mine" is higher than the concept "yours". Is this not being transmitted to the rather practical modern youth? Generally speaking, what are the strong and weak points of the modern younger generation? How much does it love the land, what is its attitude toward work and toward its duty? How much has the sense of patriotism been developed in youth?

G. Kretavichyus, chairman of the "Ritu aushra" kolkhoz in Kedaynskiy Rayon, spoke with emotion during the plenum of the Union of Writers about the years which he had lived and which had provided for the formation and development of the now prospering farm that he directed. What self sacrifice and how much labor, strength and resourcefulness was required from those people,

but do we often encounter their images on the pages of our books? Today, communists are working more selflessly in the village cornfields, and a very critical burden lies on their shoulders. Is the image of a rural communist often encountered in our novels, tales and stories? Will we be able in the immediate future to broadly illuminate the development processes of today's village and man's consciousness? Will we be able to foresee the prospects for their development? You see, a writer is not only an investigator of the past and the existing; he is also a scout for the future and for phenomena that are taking shape...

Questions, questions ... It is not always easy even for someone, who is considered a specialist in knowledge of the village, to answer them. There will be more of these questions in the future and they will be even more complicated. Not only because life itself, including that in the village, is becoming complicated; but because we are more and more separated from the land as a result of our way of life-- even those of us who grew up in a peasant hut. A new generation of writers, who were born and grew up in the city and who do not feel the traditional pull of the land, has already appeared. Has the time not come to think not about an incidental but a purposeful and conscientious study of village existence? The farm workers and their directors once asked our word experts to live for a little while in the village, but have many of us accepted this invitation?

True, they often maintain that the problems of man's existence are universal. By maintaining such an opinion, the theme of works, the living milieu of the characters, seemingly loses its significance today. I doubt whether this is really so. Yes, there is quite a bit in common. However, we are the chroniclers of the fate of our kray's individual. And this fate is inescapably linked with the land. Both yesterday and today. The land will hold many in the future also. No matter what changes occur, grain will still need to be grown. It is still unclear how the farm worker in the industrial age will be enriched and what he is losing. However, his life and the meaning of his work will always be an important subject in literature; and we, the writers, will have to take its measure constantly and carefully, fill up and correct our knowledge, and rethink a great deal in order to immortalize the diverse ways of our kray's individual so as to provide effective help to him in the awareness of himself.

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BAGIROV PRESENTS AWARD TO GEORGIAN WRITERS, ARTISTS

[Editorial Report] Baku BAKINSKIY RABOCHIY in Russian 23 October 1983 carries on page 1 a 400-word report of the presentation of the testimonial "Honored Artist of Azerbaijan SSR" to several Georgian writers and artists by First Secretary of the Azerbaijan CP Central Committee, K. M. Bagirov. Bagirov spoke briefly at a ceremony honoring the three Georgians. He took the opportunity to express how this is a perfect example of the "internationalist essence of our society" and praised the fraternal friendship which has been inspired by the Great October Revolution. He mentioned the significance of this ceremony in regard to the 200th anniversary of the signing of the Georgievskiy Treaty between Georgia and Russia and discussed the significance and popularity of the works of these three people to the Azerbaijanians.

The three recipients spoke briefly, emphasizing the long standing friendship between the Georgian and Azerbaijanian peoples which "our Soviet reality has filled with a new, socialist content."

Also attending the ceremony were Chairman of the AzSSR Supreme Soviet Presidium, K. A. Khalilov; Secretary of the Azerbaijan CP Central Committee, G. A. Gasanov and Chief of the Azerbaijan CP Central Committee Cultural Department, V. M. Gulizade.

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USSR MINISTER OF CONSTRUCTION VISITS TURKMENISTAN

[Editorial Report] Ashkhabad TURKMENSKAYA ISKRA in Russian 23 Oct 83 on page 1 carries a 200-word article titled "The Visit of G. A. Karavayev to Turkmenistan," which reports on the USSR minister of construction's 20-22 October stay in the republic. Together with M. G. Gapurov, first secretary of the Turkmen Communist Party Central Committee; Ch. S. Karryyev, chairman of the TuSSR Council of Ministers; and other party officials, Karavayev visited construction sites in Chardzhou and Tashaux Oblasts and in Ashkhabad. He remarked on the need to improve the quality and speed up the tempo of construction work and to raise labor productivity. At a meeting at the Central Committee on 22 October, Karabayev and Gapurov spoke on the progress of the capital construction plan for 1983, defined tasks for 1984, and made recommendations to help fulfill these plans.

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NEW HOLIDAY CELEBRATED IN YEREVAN

[Editorial report] Yerevan KOMMUNIST in Russian 25 Oct 83 on page 1 carries a 1,000-word article titled "Festival in Yerevan" which announces the creation of a new holiday, the festival "Erebuni--Yerevan," for the Armenian people and describes the first celebration of this holiday on Sunday, 23 October. The festival commemorates the "unprecedented upward flight" of the Armenian people, "who have experienced great privations and adversity at the crossroads of history, but have arrived in the Leninist century having accepted wholeheartedly the glorious Communist Party and its triumphant progress to the heights of economic and social development and to a communist future." Another major theme of the holiday is that of gratitude to the Russian people for their help and friendship to Armenia. Festivities included reenactments by theater groups of scenes from the history of Armenia, a torchlight procession through the city, a speech by Yerevan gorkom first secretary L. Nersesyan, and the laying of a wreath at the monument to Lenin by the leaders of the Armenian Communist Party and government. K. S. Demirchyan, first secretary of the Armenian Communist Party Central Committee; G. Andreyev, second secretary of the Armenian Communist Party Central Committee; other members of the Central Committee Secretariat and the Bureau; and Yu. Shatalin took part in the celebration.

This article was one in an entire edition of the newspaper devoted to the new holiday.

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